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ABSTRACT

The study presents some aspects of American Indian history and culture of the Warroad, Minnesota region, examining three well-known Chippewa families--Ka-Kay-Geesick, Lightning, and Thunder. These families were selected because of their significance in the area--Ka-Kay-Geesick was a well-known medicine man; the Lightning name is associated with craftwork; the Thunder family has had a succession of five chiefs, including the present chief. The material was gathered over a 2-year period, principally by personal interviews with family members. The study includes a literature review, the stories of these three families, including the Warroad Indian today, family photographs, and economic trends. A discussion of the arts, crafts, and industry of the Chippewas includes picture stories, folklore, and a Wendigo folktale. The appendixes give Treaty No. 3, a historical review of the Red Lake Indians, the Indian census role, Margaret Lightning's personal story, excerpts of 1904 promotional materials, and a discussion of the Buffalo Point Project and the Council for Quality Education. (KM)

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# A Study of Three Chippewa Families at Warroad, Minnesota and their Historical and Cultural Contributions

A Thesis
Presented to the Graduate Faculty
of the Education Department
Moorhead State College

In Partial Fulfillment
of the Requirement for the Degree
Master of Science in Education

by
Grace Landin

May 1972

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## A C K N O W L E D G E M E N T S

As with any historical research involving many people, one is indebted to the labor of others. The people involved very kindly made it possible for me to learn much about their early lives. They gave willingly of their time and energy and a certain part of my life will remain there with them. For all these things I am indeed grateful.

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# Chapter I

## INTRODUCTION

### Problem

The main purpose of this study is to present some aspects of Indian history and culture of the region at Warroad, Minnesota which have never been recorded. A comprehensive history of the state of Minnesota can be found in many textbooks but the study of the Chippewa families and the early days of Warroad, Minnesota have been omitted from history books and the curriculum. The study of the history will be limited to that of three families whose names are well-known in this area. These three Chippewa families, named Ka-Kay-Geesick, Lightning, and Thunder, made Warroad their home before any white men came. Ka-Kay-Geesick's story is significant because of his career as medicine man, and because of his long life. The Lightning name is associated with Indian crafts and their relationship to regional history. The Thunder family has had five Indian Chiefs, including the present Chief of the Tribe.

Sources of Information

The three Chippewa families, whose history is recorded in this writing, were the chief sources of information. Interviewing was carried on in the homes of the Indian families with the use of a tape recorder. Material gathered consisted of their own stories and chants, photographs, and crafts.

Mrs. Angus, only living daughter of Ka-Kay-Geesick, gave a portion of the information about her father. Julius Anderson, a good friend and one who had had much contact with Ka-Kay-Geesick, provided a great deal of the data.

Tom Thunder and his son, the present Indian Chief, Jim Thunder, gave the material for the Thunder family.

Mrs. Margaret Lightning Aas, Tom Lightning's daughter, spoke as an interpreter for her parents. She had a good knowledge of Indian life in Warroad in the early days. Margaret is one of the few Chippewa who still continue the craft work of their parents. In addition to giving much information, she also wrote a personal account of her feelings as a Chippewa Indian, which is included in the appendix.

Craft work such as baskets, beadwork, work with leather and fur, and drawings were collected and used as sources of data about the culture.

Personal Reasons

Personal reasons for doing this research stemmed from an interest in the craft work of the Chippewa Indian here at Warroad. This interest in the art and craftwork, led the writer to a greater awareness of other contributions and eventually to an interest in the personal history of these three families. It gave an excellent opportunity to become better acquainted with these people.

An effort was made to trace some stories to their original sources and record them on tape. It was impossible to assemble any measurable proof of the authenticity of the report, because human memory is tricky and unreliable, but an attempt was made to find out how the early Chippewa expressed themselves, how they earned their livelihood and what they thought about life and death.

The characters written about are ordinary men and women, yet they are exceptional in the way they have responded to the forces of time and change.

To document this account adequately would call for much further work and additional information. There were no written records of dates and events kept by the early Chippewa.

If this account can show some continuity and point out that the achievements of these people were far from negligible, it will have served some purpose. It is hoped that it will fill one small empty corner of Minnesota history.

Having had over twenty years of teaching in the Warroad School, the writer has had an opportunity to observe the Chippewa Indian students as well as have first-hand experience teaching these students. The present day students have made contributions notably in the area of art and athletics.

The Indian drop-out rate at Warroad has been high, with only six students out of twenty-two completing their high school training in the past ten years.

At the present time the number of Indian students enrolled in the Warroad Schools would be only five per cent of the total enrollment. Yet the referrals to the school social worker from this group make up approximately nineteen per cent of the entire enrollment.

## Summary

The three families included in this study, Ka-Kay-Geesick, Lightning, and Thunder, have all made many historical and cultural contributions. A personal interest in the craft of the Chippewa Indians here at Warroad, Minnesota led to a further study of the history of these three prominent Indian families. The artistic expression of the earlier Indians helped to keep alive many traditions of the past. It is hoped that this work in some way will help to preserve some of the history and at the same time give the Indian families a greater pride in their heritage.

## Chapter II

## REVIEW OF THE LITERATURE

There have been several recent studies on the American Indian groups that have made important contributions to their present and recorded history. The majority have dealt with Indians on the reservation. Several of the most noteworthy that bear some relationship to this study will be included. (This study includes only three Indian families in a non-reservation area.)

Indian children fare poorly indeed by contemporary American standards of health, education, and welfare. The U. S. Department of Health, Education, and Welfare reported in 1969 that although the Indian infant death rate has declined 41 per cent since 1955, there are 40 Indian infant deaths per 1,000 live births, or 12 more than the national average. The Indian's life expectancy is six years less than that for Americans as a whole. The average schooling is a little more than eight years as compared to 11.7 years for other Americans; and 43 per cent of those 14 years of age and over have less than an eighth-grade education.

The school drop-out rate is slightly more than 45 per cent. More than one-third of all working-age Indians who are able to work are jobless; the rate is higher seasonally and in some of the more remote localities. Seventy-five per cent of the total Indian population is under the age of 25, and 45 per cent is under 16 years.[1] Education of Indian children becomes a matter of more than ordinary concern when we consider these figures.

About one-third of the Indian people today can be found in industrial centers such as Los Angeles, San Francisco, Chicago, and Minneapolis.[2] Minneapolis is becoming known nationally as a leading center for urban activism. The American Indian Movement is the most active of the groups in the drive for self-determination. They have raised issues and sought change on jobs, housing, welfare, criminal justice, education, and other public programs. The organization has promoted cultural pride and identity especially among young Indians.[3]

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[1]U. S. Department of Health, Education, and Welfare, Office of Education. The Education Professions, 1968- Washington, D. C. Government Printing Office, 1969, pp. 106-110.

[2]Ibid., p. 107.

[3]Editorial, Minneapolis Tribune, August 6, 1970, p. 10.

The American Indian Movement (AIM) is not the only Indian organization to deserve notice. The Upper Midwest American Indian Center and many other groups are working to improve conditions for urban Indians. These organizations help the general situation among American Indians so they receive more attention, even in the more remote communities. The successful transition into the American culture of nearly half of the present Indian population-- the 45 per cent who are under the age of 16-- becomes a responsibility of Indian leadership as well as of educators. State and local agencies will also need to take full advantage of Federal Aid to give more attention to the need for variations within their education systems to meet the needs of culturally different children.[4]

Some city schools are already engaged in some programs to help the Indian minority student. One such urban program, called Service to American Indian Resident Students (STAIRS), is being conducted in Minneapolis and is headed by an Indian named Lawrence Bisonette. STAIRS is a one-to-one tutoring program

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[4]U. S. Department of Health, Education, and Welfare, Office of Education. The Education Professions, 1968- Washington, D. C. Government Printing Office, 1969, pp. 106-110.

for Indian children between the first and sixth grades. Its purpose is to cut the high rate of Indian drop-outs from school.

Bisonette states: "Many of the dropouts in higher grades leave school because they haven't been properly prepared. Some of them need special preparation and that's where STAIRS fits in. By giving them tutoring in lower grades, we hope to see them become more enthusiastic about staying in school. If the Indians who are able to help will help, many problems of this country's original inhabitants can be solved."[5]

The project STAIRS, financed for $25,000 by the Office of Economic Opportunity, has been in operation for over two years. Bisonette "feels it may be too early to measure any achievements, but the feedbacks on the subject have been favorable thus far."[6]

There are about 130 students in the program, with an expected enrollment of 200. The project STAIRS grew out of a concern of Indian parents about preventing under-achievement in school and among potential drop-out students. Members of the staff and the

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[5] Minneapolis Star, November 9, 1970, p. 3B. "For Children, STAIRS Asks Aid from City Indians" (Jim Jones, Staff Writer)

[6] Ibid., p. 3.

policy-making board are of Indian descent, and the program's advisory committee is made up of parents, college coordinators, professional educators from parochial and public schools and others with specialized knowledge.[7]

According to a 1966 report of the special California Commission on Indian Education (a state where nearly all Indian citizens are in public schools,) "teachers often accept work from Indian students which is below the standards of others in the same class. The education of the Indian is not the same quality as that of the non-Indian because of lack of teacher concern or failure of the school system to devise compensatory teaching to cope with students of differing cultural backgrounds. The lack of awareness of Indian needs in many areas creates an inhospitable climate for educating Indian children in public schools."[8]

Several recent periodical articles, selected because of differences in their approaches, deal

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[7] Minneapolis Star, Nov. 9, 1970, p. 3B. "For Children, STAIRS Asks Aid from City Indians" (Jim Jones, Staff Writer)

[8] U. S. Department of Health, Education, and Welfare, Office of Education. The Education Professions, 1968- Washington D. C. Government Printing Office, 1969, pp. 106-110.

with the Indian's role in the past and his potential in society today.

Bernadoni, as head of a coordinating council for research in Indian education in Arizona, requested that teachers summarize particular techniques, aids, and units they had found to be effective with Indian children. These included units related to the Indian's work and life, information about the native state, and knowledge of their tribe.[9] The writer felt these were necessary areas to study to assure some success and achievement in school work. Included were creative writing, story telling, music, arts, and crafts as well as geography and science.

One of the problems in working with the Indian children would be the teacher's attitude toward them. The study stressed the need for a friendly, helpful attitude toward the Indian child.[10]

The second study, by Bryde, dealt with a new approach to Indian education. He felt that the recent drop-out rate of Indian students was not wholly

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[9]Bernadoni, Louis C., "Successful Teacher Practices in the Teaching of Indian Youngsters", Arizona State Department of Public Instruction, Phoenix. 1961.

[10]Ibid.

attributed to the value conflict created when the youth enter school, but was also related to the identification problem. It had been observed that after successful achievement for a period, a reversal occurred and a steady decline was shown. He conducted his research to determine the possible causes of what is known as the "cross-over phenomenon." His hypothesis was that psychological conflict during adolescence causes personality problems and at this point the Indian student suddenly begins to fall behind in achievement.[11]

Results of achievement records for the Indian group revealed performance above the national norms on the California Achievement test given in grades four to six. At grade seven the Indian student suddenly began to fall behind in achievement.

The Minnesota Multiphasic Personality Inventory was administered to 415 Indian students and 223 white students. The test disclosed psychological conflict among many of the Indian youth who were experiencing achievement difficulties. As a result of this research,

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[11] Bryde, John F., "New Approach to Indian Education", Report on Resume to U. S. Department of HEW, Office of Education on Holy Rosary Mission, Pine Ridge, South Dakota, 1967.

a new course called Acculturational Psychology has been developed for Indian youth in that school.[12]

The third study to be included here was done by Pecoraro, special studies consultant in the Maine State Department of Education.

The program planned by Pecoraro was designed to accomplish two objectives--to improve the self-image of the Indian child and at the same time convert non-Indian children's prejudices to a "human" feeling for the Indian's condition. The researcher tried to reach both of these objectives through a series of special lessons on Indian history and culture given to fourth, fifth, and sixth grade students in a Passamaquoddy Indian school and to a similar grade level group in a non-Indian school in Augusta, Maine. Lessons prepared by Pecoraro were photographic exhibits, films about the tribes' past, Indian songs, crafts such as basketmaking, and slide-tape presentations of home craft industries and employment. After the pretesting of experimental and control groups in 1970, the lessons were given to the experimental classes. By emphasizing Indian

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[12]Bryde, John F., "New Approach to Indian Education," Report on Resume to U. S. Department of HEW, Office of Education on Holy Rosary Mission, Pine Ridge, South Dakota, 1967.

contributions to the United States cultural heritage as well as to contemporary society, through these specially prepared lessons, the Indian image for both Indians and non-Indians improved. The attitude of the control group did not show any change.

Pecoraro explained that this type of work might have more far-reaching significance; "if you can change Indian attitudes with this technique, you can also use it effectively with other minority groups."[13]

Landis, anthropologist and author of several books on the Chippewa Indian, writes: "to deal with Indians of any age and condition, educators must reckon with the operation of tribal culture in particular situations."[14] This statement helps to intensify the need for the educator to be well informed of the history and culture of this minority group. She further states that "because of great cultural differences from American civilization, conquest by European and American Powers, loss of territories and self-government, poverty,

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[13] The Effect of a Series of Special Lessons on Indian History and Culture Upon the Attitudes of Indians and Non-Indian Students. Joe Pecoraro, Maine State Department of Education, 1970.

[14] Ruth Landis, Culture in American Education, John Wiley and Sons, New York, 1965, p. 311.

prejudice and discrimination, American Indian children are probably more neglected by public education than any other."[15]

Her book on Culture in American Education describes an experimental teacher training program that combines the studying of anthropology and education to produce some practical ways of solving the problem of assisting teachers in their work with minority groups.[16]

## Summary

There continues to be serious concern shown for improving the education of the Indian children, by educators as well as by local, state and national authorities. The studies included in the review of literature showed a varied approach to research on this problem. At the same time each study brought out (1) the importance of assisting the student to be informed about the historical and Indian cultural contributions of his race and (2) the need to improve the self-image of the Indian student.

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[15]Ruth Landis, Culture in American Education, John Wiley and Sons, New York, 1965, p. 311.

[16]Ibid.

## Chapter III

### THE STORIES OF THREE INDIAN FAMILIES

Warroad Indian Today. The total population at the Warroad, Minnesota school is about 700 students; of these only thirty-four are Chippewa Indian. Of the thirty-four enrolled, twenty are in grades one through six, and fourteen are in high school. There is a difference of opinion about the identification of Indians, even among themselves. In order to be legally qualified for receiving some types of privileges such as college scholarship aid, a person must prove he has at least one-fourth Indian blood. In other words, if one of the four grandparents was a full-blood, the grandchild could be classified as Indian. In the "Minnesota Chippewa Indians", a handbook for teachers by Crawford, Peterson and Wurr, the authors believe it more important for the teacher to "identify the pupil who thinks of himself as Indian, who has grown up in an Indian family and who has been

exposed to a childhood environment in which others considered him to be Indian."[1]

The Indian student in Warroad does not live on a reservation, so he is not geographically isolated. The Indian student speaks the English language. His cultural environment is not completely different from that of the society that surrounds him; he is partly acculturated.

One of the difficulties encountered is the minimal involvement of Indian parents in the formal education of their children. They rarely participate, and often do not understand what is expected of them or their children. Because of their own educational limitations, they have trouble understanding the school programs. This leads to a low educational aspiration and expectation on the part of parents and pupils.

No social institution can really be understood without consideration of its history. The history is an aid in coming to some understanding of people different from one's own. The problems of the Indian minority are not likely to be solved without some

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[1]Dean A. Crawford, David L. Peterson, Virgil Wurr, Minnesota Chippewa Indians, St. Paul Upper Midwest Regional Educational Laboratory, 1967, p. 13.

attention being paid to the Indian's long history, including some oppression by dominant people.

This history of early Indian life will, it is hoped, help to show the contributions of this minority group to the growth and development of the Warroad, Minnesota, area. This study may help to uncover what it means to be an Indian in northern Minnesota, and at the same time show some of the contributions of the Chippewa Indian to the area's culture and heritage.

This chapter includes a history of three prominent Indian families that have lived all their lives in the Warroad area.

The entire area around Warroad has been associated with historical events centered around Indians. At the mouth of a small creek that ran into the Warroad River, Indians loaded their canoes when they came in from islands on Lake of the Woods. They were on their way to the western part of Minnesota to recover stolen goods which the Sioux raiding parties had taken back with them. The "war road" ran from the Warroad River westward, following the gravel ridge. For the Indians this ridge was a convenient summer route to the prairie, and because this land was disputed by the Sioux, the trail became known as war road. In the Chippewa

language, Ka-Beck-a-Nung means "war road" or "trail of war" so that was the name given to this site. Some interpret Ka-Beck-a-Nung to mean "end of the land trail."[2]

Warroad certainly could have been "the end of the land trail" because it was also a portal to the great canoe route from the Great Lakes, Pigeon River, through the international boundary waters to Lake of the Woods. This is the route La Verendrye, the French explorer and fur trader, had taken in 1732 when he came through this area.

Originally, Minnesota was populated by two great Indian tribes, the Sioux and the Chippewa. When the first white men came into Minnesota they found the prairies and forests inhabited by a primitive tribe called the Dakotas--meaning "friend," or "ally." In later years they became known as the Sioux--a name given to them by their enemies--meaning "like a snake."

The Ojibway or Chippewa Indians moving westward from the Atlantic coast arrived at Lake Superior after the Sioux were in Minnesota. The two tribes differed

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[2]Earl V. Chapin, Angle of Incidents, Warroad Historical Society, Warroad, Minnesota, 1970, p. 3.

in language and custom, and a long war developed. At first the Sioux were able to keep the Chippewa from advancing but slowly they were driven to the west and south. The Chippewa took over the northern area. Both tribes continued to send out war parties, although the white men tried to maintain peace. (They wanted the Indian to supply furs, which he was not able to do while at war.) Not until after the uprising of 1862, when the Sioux were finally driven out, did the fighting end.[3]

No history of Warroad would be complete without including Ka-Kay-Geesick, medicine man of the Warroad Chippewa. He was believed to be 124 years old at the time of his death in 1968. A brief story of his life may help to describe the early life of the Chippewa in this area.

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[3]Theodore C. Blegen, Building Minnesota. (Boston, D. C. Heath and Company, 1938) p. 98.

Ka-Kay-Geesick.[4] In a small dome-shaped hut covered with birch bark and located close to the banks of the Warroad River, a baby boy was born to Osha Wash and May Muska Washie. The naming of a Chippewa child was a thing of ritualistic and divine importance. A child's true name must be revealed by the Great Spirit to the parents or other relatives. Perhaps May Muska Washie dreamed of a beautiful sky that never darkened, so she called her son Ka-Kay-Geesick, which in Chippewa means "Everlasting Sky."

Ka-Kay-Geesick spent his childhood in a primitive society. He lived in a tepee or domed hut with reed mats piled one on top of the other as insulation from the cold ground. He was nursed by his mother and weaned on a broth made from dried fish, venison, and berries. For diapers the Indian mother used soft moss. The common dress for a boy learning to walk and play was leggings made of deer skin. A long pullover jacket fringed at the bottom completed his body covering.

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[4]Information about Ka-Kay-Geesick came from Mrs. Angus, his only living daughter; Verna, his daughter-in-law; Florence Ka-Kay-Geesick, married to his grandson Robert; and Robert, Jr., his great grandson. This was obtained by interview, photographs furnished by the family, and tapes. Julius Anderson had made some records and also added material by interview.

An Indian boy's education began at an early age. In a country with a comparatively severe climate of long winters and short summers, survival depended upon learning to provide enough food and shelter to live out the long winter. He had to learn to fish, hunt, and gather berries, and to plant corn and potatoes. Some seed potatoes had to be kept from year to year, so in the fall he would help his mother dig a deep hole, line it with hay, put in a few bushels of potatoes, and cover it well to protect them from frost. Potatoes were also cut in slices, like our modern-day potato chips, and dried to prevent spoilage.

Ducks, venison, fish, and moose meat were used for food. During the hot, dry days of summer the meat was dried in long strips and hung over a framework of small saplings. A low, smokey fire beneath the strips kept the insects away. This strip of meat was referred to by white men as "jerky." Eating it was like trying to eat a piece of leather, but it was sufficient nourishment to carry along on a hunting trip. To prepare jerky for a meal it was pounded into a flour-like consistency called Kus Kee Wok. This substance could be boiled with corn or potatoes and made into a gravy.

The absence of any dairy products and cooking oil was not a hardship. The Indians had developed the art of extracting fish oils from the abundant sturgeon in Lake of the Woods. The skin of this fish was preserved, made pliable, and shaped into a vessel glued with a substance processed from a part of the inside of the fish. When the vessel was dried and set, it was filled with fish oils, moose tallow or bear grease.

Up to the age of fourteen, the Chippewa boy worked mainly with the women who did the fishing, gardening, berry picking, and weaving. At fourteen he was old enough to hunt with the men--paddling a canoe to Willow Creek, Buffalo Point, or Reed River to bring back moose, bear, or deer.

In 1858 Minnesota was admitted to the Union, shortly before Ka-Kay-Geesick's fourteenth birthday. (At that age he was not aware that he had become a citizen of the State of Minnesota. As far as this Chippewa Indian was concerned, his world was not very big.) Once a year he would accompany his parents on a visit to the Roseau River to visit his cousin Mickinoc. Another annual event was the pow-wow at Koochiching (now known as Fort Francis, Ontario.)

Bemidji, the southern limit, and Kenora to the north were the boundaries for this Chippewa Indian.

The commerce of Canada was carried on by water, by the voyageurs, in forty-foot canoes, paddling from Grand Portage on Lake Superior, through Rainy Lake and Rainy River into and across Lake of the Woods to Northwest Angle Inlet. They would land at the Hudson Bay post in Harrison Creek, Manitoba, and go as far west into the river as they could paddle. (See map, page 52) There the goods were loaded onto ox carts--the big wheeled "Red River cart"--and sent into Winnipeg and points west. In the summer of 1840, there appeared on Lake of the Woods a fleet of steam boats, built by shipbuilders from the Great Lakes. There were as many as fifty of these wood-burning boats traveling the water of Lake of the Woods. Since Warroad was about thirty miles south of the course that boats traveled from the mouth of the Rainy River to the Northwest Angle, it was seldom that one of these boats came down to the Warroad port. It was on a visit to the Angle country that Ka-Kay-Geesick probably saw his first white man.

Shortly after 1880, the white settlers started moving in from the west. Life for Ka-Kay-Geesick and all the Indians who had lived simply as sons of nature, was about to undergo a drastic change. Jim Hill, a

young man from Canada, had become interested in trade between St. Paul and Canada, handling freight from steam boats, ox carts, and later the railroads. This often took him to the north where he recognized the potential of these counties.[5] Railroad tracks soon ran to Winnipeg and it was over these rails that white men came to Warren and Steven. From there they traveled by stage coach, horse and buggy, or wagon to Roseau County. Each week the Indians saw more settlers moving into Warroad.[6]

In 1898, the Canadian Northern Railroad, now the mainline of the Canadian National, completed the tracks from the lake head to Winnipeg. Warroad started to grow, as more people could now get there from all parts of the country without the aid of a horse. In 1909, the Great Northern pushed its rails to Warroad and the town of Warroad grew more rapidly.

Ka-Kay-Geesick was still living in the same location where he had grown up, on the land across the river, which was not as wide at that time as it is now.

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[5]Julius Anderson--Interview. (Julius Anderson, a life-long resident of Warroad, local business man, former mayor of Warroad, and friend and acquaintance of the Indians.

[6]Ibid.

A small island was located near the mouth of the river close to the present jetty, but was washed away when the power dam was installed at Kenora, and the water rose several feet. This island was known as Sandy Island and was the site of a large fishery and boat docks.

Ka-Kay-Geesick was married rather late in life. No records were kept then, but it was believed that he was about 38 years old at the time. Nine children were born to this family, three boys and six girls. (Ka-Kay-Geesick's only living child, Mrs. Mary Angus, gave the Chippewa names of her brothers and sisters. She could give them only in the Chippewa language. The earlier Chippewa language, referred to by the Indians as the Anishinabe language, was never written. It was difficult to write down the sounds as she gave them. This could account for the fact that the names white people invented for the Indians persisted more than did their Indian names. Most of the Indian names were about sky, water, earth, moon, sun, or related to nature in some way. The name Ka-Kay-Geesick was probably Kah Kah Keesick, according to one of the early Chippewa Indians.)[7]

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[7]Margaret Lightning Aas--Interview. January 1972.

Ka-Kay-Geesick's first born was Wa-bee-skee-gunsh, a boy. Then they followed in this order: Mee-she-kee-wah-bee-tung, a boy; Nah-kee-wah-bee-tung--a boy, later called John--who grew to adulthood; Nah-wah-ah-mee-gook, a girl; May-mee-naht-ah-go-sheek, Mrs. Mary Angus; Tah-bah-sah-nah-kwah-dook, a girl; Tee-bee-sko-bee-nay-seek, a girl; Kah-shee-way-kah-mee-gok, a girl; and an infant girl who died shortly after birth.[8]

Life in a frontier town was not easy for the white people, but it was more difficult for the Indians. They were apparently expected to conform to the white people's standards, and to react as they did. They were expected to adhere to hunting regulations, and to respect both private and public boundaries. Many felt forced to adopt the foods used by the white people and to earn a living in a manner foreign to their earlier ways of life.

From the time the white settlers started living in Warroad, Ka-Kay-Geesick found various kinds of white man's work to do. Commercial fishing, wood cutting, and fence building were jobs Indians could find to do. Ka-Kay-Geesick did much hunting and trapping for a living, and helped to supply moose and deer to the early white settlers.

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[8]Mrs. Mary Angus--Interview. November 1971.

The Indian population of Lake of the Woods and immediate area was believed to have numbered in the thousands in 1875 before the settling there by white men. By 1925 it had dropped to less than 500. Disease brought in by the white settlers, the influenza epidemic of the late nineteenth century, and tuberculosis--which was widespread among the Indians living in houses, all caused the decline in population. Ka-Kay-Geesick lost his wife and seven of his children during the early years of the twentieth century.

In this period of the late 1800's and early 1900's these Indians lost what land they once lived on, and were pushed up the river onto a small plot called a reservation. Ka-Kay-Geesick was one of the very few Indians who gained title to the piece of land where he made his home.

White authorities assumed that most Indians were from the Canadian side of the border. When Indians asked for help during the great depression of the thirties, white authorities in the United States told them to go to Canada to get help. In Canada they were told that because they lived in Minnesota, they could not be given any help. Ka-Kay-Geesick had made his

home in Warroad since before the coming of the white man and he was acknowledged to be a United States Indian.[9]

Ka-Kay-Geesick's father was a medicine man who passed the "magic" on to his son. The blue tattoo marks on Ka-Kay-Geesick's face were believed to keep away headaches. He never told anyone what the medicine was, but he used his medicine powers until the time he came to live in the rest home.

Ka-Kay-Geesick, as a medicine man, was one of the last of the Chippewa people who brewed up concoctions of snake root, Labrador tea, yarrow and dried essence of muskrat, beaver, and deer. Julius Anderson told that many people believed the medicine man's practices were of no help. It is true, however, that with a simpler diet and medicines that were never written on a prescription blank, Ka-Kay-Geesick managed to outlive most of the world's population. He lived to be about one hundred twenty-four years old. Ka-Kay-Geesick's early travel was by birchbark canoe, but he lived to see space travel.

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[9]Margaret Lightning Aas--Interview. October 1971.

One of the highlights in Ka-Kay-Geesick's life was when the Warroad Village Council designated May 14 as his official birthday, proclaimed it publicly and held an open house for him at the Warroad Hospital. (This was in 1964; they estimated his age at 120 years at that time.)[10]

For this occasion he dressed in buckskin and a feathered bonnet, held his favorite Indian pipe filled with kinnikinnick and white man's tobacco, and visited in his native tongue with members of his tribe who came to pay tribute to him.

He had been a familiar figure to this part of the country for over a century. Tom Thunder said of Ka-Kay-Geesick: "He was here before Hudson's Bay Company came. He was here when it took two martins to buy a butcher knife, and no one had enough skins to buy a lantern!"[11]

Tom Lightning remembered him as an old man when he was a little boy. "He was my uncle," Tom said, "and he didn't use the butcher knife like today. He

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[10] Roseau Times Region, May 21, 1964, Roseau, Minnesota.

[11] Tom Thunder--Interview. April, 1971

would pour medicine and cure you."[12]

Ka-Kay-Geesick had always been highly deserving of respect. He was honest and industrious. Just a few years before his birthday celebration he was still tending his own trap line, getting up early and walking along the trails where he had set traps.

Julius Anderson remembered how the old medicine man would come to his store and say "book" and at the same time pull out two dollars to be paid on his account. John Stein, local merchant, recalled how he "borrowed" a sack of potatoes from him one winter and paid it back from his own fresh garden when his potatoes were harvested.[13]

Another incident that gained much respect for Ka-Kay-Geesick was at a time when the Chippewa were beginning to gather for a powwow. Some of the white people misunderstood and ran away, thinking it was a war party. Ka-Kay-Geesick and Chief Mickinock fed and watered the settlers' stock until they returned to their homes.

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[12]Tom Lightning--Interviewed by Julius Anderson. 1964.

[13]Julius Anderson--Interview. September, 1971

At his birthday celebration he received nation-wide publicity. There were crowds of visitors, letters, gifts, and telegrams from many people. One birthday telegram, from the President, read:

"I have learned with much pleasure from Senators Humphrey and McCarthy and Congressman Langen that you are today celebrating your 120th birthday. As you attain this memorable milestone in your long productive line, I am pleased to join your many friends in extending to you my heartiest congratulations and greetings. In the years ahead I wish you much happiness and satisfaction. Signed Lyndon B. Johnson."

Ka-Kay-Geesick died on December 6, 1968 and had a funeral in traditional Indian fashion, first at a private service open only to the Indian friends and relatives, and later at a public service. He was buried in the Indian burial ground close to the banks of the Warroad River.[14]

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[14]Further information about the meaning of Ka-Kay Geesick's name was found by the writer in a manual of the Chippewa language written by Rev. Edward F. Wilson. The word eternal or everlasting was given in Chippewa as "Kahgega" or "Kuhyahgego". Sky was spelled "Keezhig." In the introduction to this manual written mainly to aid missionaries in their work among the Indians, Rev. Wilson referred to the Chippewa language--"in common with those of other Indian tribes--not a written one." He noted the omission of seven letters in their alphabet, leaving out c, f, h, l, r, v, and x.

In the excerpts from a "Historical Review of the Red Lake Indian Reservation" at Redlake, Minnesota, a study of a history of its people and progress by Erwin F. Mittelholtz, the author calls attention to the various spellings of Ka-Kay-Geesick in early documents. Ka-Kee-Ka-Kee-Sick, which means "Everlasting Sky" and Kah-gah-ga-ge-shig or Kah-goh-ke-shig which means "Perpetual Day." He comments further that the words all refer to the longest day of the year and most likely the day Ka-Kay-Geesick was born. Indians had a tradition to name their children after something that happened or was visible on that day. "His birthdate was likely June 21 or 22," Mittelholtz stated. "When treaties were signed, they didn't always know their age, but even the date 1865 comes close."[15]

On the Indian census roll, his birthdate was given as 1861. He was listed as number 233 on the signing of the treaty in 1889 at the Red Lake Reservation.

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[15]Erwin F. Mittelholtz. Historical Review of the Red Lake Indian Reservation, Redlake, Minnesota. Published by General Council of the Red Lake Band of Chippewa Indians and The Beltrami County Historical Society, August, 1957. See Appendix.

Further comments about Ka-Kay-Geesick's age were given in the Conservation Volunteer[16] where his colored photo was used on the cover. These were the comments given in this magazine about Ka-Kay-Geesick:

"Hard by the shores of Lake of the Woods at Warroad, on land deeded to him by President Theodore Roosevelt, lives Ka-Ka-Geesick, ancient Chippewa of royal red blood and counter of many Indian moons in Minnesota's north country.

"As Ka-Ka-Geesick fingered his pipe of peace, grandson George Angus asked the question in his native tongue: 'How many years?' Dark eyes flashed in deeply lined, bronze feature. Back came the unhesitatingly reply in Chippewa: 'One-hundred and twenty years.'

"Grandson Angus frowned and shook his head, turning to respond in clear English: 'His younger brother died in 1916 at age 70. This we know. We also know by things he remembers; places, portages, battles, events. This makes him either 114 or 116. . .I think 116, not 120 years."[17]

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[16] Conservation Volunteer, Official Bulletin, Minnesota Department of Conservation, Centennial Building, St. Paul, Minnesota. Vol. 25, No. 143, Nov.-Dec. 1962.

[17] Ibid.

The Lightning Family. The families that lived at Warroad before the coming of the white man and still make Warroad their home include the names of Ka-Kay-Geesick, Lightning, and Thunder. The Lightning family still continues some of the early craft work of basket weaving, bead and leather work. (This family was willing to supply the necessary information so this family history is mainly from primary sources.)[18]

Honest John Lightning and Nay May Puck made their first trip to Roseau for marketing around 1880. They had heard they could find a fur buyer and store in Roseau where they could trade. These two men were brothers of Ka-Kay-Geesick. Tom Lightning was a son of Honest John; it is his story that will be recorded here.

Tom Lightning was born on October 10, 1875. His wife was born on October 14, 1881. Both are at present living in the rest home at Warroad. There were three children born to this marriage--Hans, Margaret, and John. Hans was killed early in his adult life and left five children. Margaret, who has one son, still resides in Warroad and continues the early Indian craft work.

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[18] Margaret Lightning Aas was interviewed by the writer. What Margaret could not recall her parents were able to supply to her and she interpreted for them. She also personally recorded some information and dates as she was growing up which she referred to. These interviews were done in 1971 and 1972.

John has retired from the United States Navy after 29 years of service and again makes Warroad his home. He has two children.

Tom Lightning's parents were Honest John Lightning (Mah-gee-gah-bow) and his wife Ogee-quay-kah-mee-gook. When Tom was a young boy he was considered a good runner. He was skillful with the bow and arrow and once recalled shooting a humming bird with it.

Indians were the only inhabitants of the Warroad area when Tom was a little boy. Tom Lightning recalls an incident when he was five years old. His uncle, Ka-Kay-Geesick, took him by the hand and brought him down to the Warroad River to see the first white man he had ever seen. This white man had come paddling a canoe from the south shore of Lake of the Woods up the Warroad River. He relates that looking at this big white man with a heavy full beard and mustache really frightened him. After that he saw white men now and then as they were passing by.

When he was about fourteen years old, the white people started coming by oxen and wagon, bringing supplies to trade for fish. The Indians caught fish by bone hooks that they made, and they would fish through

the ice in winter. Fish were very plentiful, so they needed only to go to the mouth of the river to catch all they wanted for their own use or to sell. The Indian men hunted and trapped in the winter, while the women and children fished with hook and line.

The hunting grounds were south of Warroad, around Bemis Hill. The men made their hunting trips on foot, using a toboggan to carry supplies and bedding. The supplies included wild rice, corn, dried potatoes and meat. If, in their journey, they killed a moose, they would stop and make camp. One moose could be hauled on their toboggan; some Indians pulled their load with the help of dog teams. Often it would be necessary to make several trips before they could get all the game home. The people back at home waited anxiously for their return.

In the early days there was also a good supply of furs. At first there was no store or fur buyer at Warroad, so they would go to Kenora by birch bark canoe to sell the furs. The canoes could carry up to 500 pounds of supplies. Sometimes it took three or four days to make the journey to Kenora. They could bring back flour, sugar, tea, and pork, as well as clothing for men and children. Since clothing was not

very plentiful, the women would get yard goods and sew their own clothes by hand.

Before this time the Indians had used skins and leather for clothing. Moccasins were made of moose or deer hide. Moose hide was warmer and stronger than deer or elk. For fancy dress-up clothes, elk hide was used because it was smooth and even. For winter clothing, wild rabbit fur parkas were used by the whole family. The hide was cut starting about one inch from the bottom and spiraling around and around into a rope-like strip, which was then hung up to dry. The strips were woven together to be made into clothing. It was not hard to get enough fur because the snowshoe rabbit was so plentiful. This was the warmest fur they had. If one had a rabbit fur robe, he could sleep outside in sub-zero weather without freezing to death.

Honest John Lightning was married to Nay May Puck's sister and it was Nay May Puck who donated part of the land on which the Warroad School now stands. Later, when Tom Lightning wanted to send his children to school at Warroad, he was told they were Canadians and they were charged tuition.

The United States-Canadian border was meaningless to these Indians who had lived in this area all their

lives. Sometimes, the families were victims of circumstance when half the family was suddenly Canadian and the other half was American. The Chippewa hunted and fished where they always had, and knew no boundaries.[19]

Tom Lightning tried to place his children--Hans, twelve, and Margaret, seven--in a boarding school in Canada. Instead of being taught to read and write, they were put to doing chores and housekeeping tasks. After two years they were still unable to read or write their names. They were told never to say anything to anyone and not to talk to a white person who came to the school. The children were then transferred to another school in Canada.

This school was even more like a prison to them. Every activity was very restricted. Margaret recalls one incident where they were given permission to skate on the river near the school. First, the authorities marked off an area where they were allowed to skate. When all of the school children got on the ice there was no room for skating. The girls were not permitted to talk to the boys, even their own brothers. One of

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[19]Tom Thunder--Interview. May 1971.

the girls spoke to her younger brother and asked him to go and get skates for her. Shortly after this, they were all called off the ice; skating was over for everyone because someone hadn't followed the rules.

Mrs. Tom Lightning, whose maiden name was Ethel Gardner, was the daughter of a Chippewa woman and an Englishman. Her father was involved with shipping freight and supplies out of Warroad. She was married to Tom Lightning just before the turn of the century, probably in 1898 or 1899. In 1916 Tom Lightning was skinning a moose and accidentally stabbed himself with a knife, just above the knee. Blood poisoning resulted, and Tom's leg had to be amputated. This made it necessary for Mrs. Lightning to do the heavy work of a man to help support their family. She was a courageous woman.

Ethel Lightning's Story. Mrs. Lightning spoke in the Chippewa language and told the following story about her camping trip. Her daughter, Margaret, did the interpreting. The following is Ethel's story as close to the actual wording as could be recorded.[20]

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[20]Margaret Lightning Aas--Interview. November 1971.

We started out from here (Warroad) about in April. We had a big horse sleigh that my husband Tom made by hand out of oak. We cut the tree ourselves, whittled it down with an ax and finished it off with a sharp knife. It was nice and strong. Tom also put iron runners on it to pull easier.

This was the way we loaded up our trapping supplies. First, we would load up the canoe and food. Then next was added the camping equipment. Finally there would be traps to last for a month or more. We carried a little air-tight stove that was to be used in the tent. We always waited until the snow was all gone off the ground and gone from the lake ice before we started on our journey.

After we loaded up our sleigh with Tom in it, I started pulling the big load across the lake on the ice. We couldn't very well take a horse on this trip because the ice was too weak and when the lake opened up we couldn't leave a horse out across the lake. We had a big dog once and the dog used to help pull the sled. It wasn't too bad. We made pretty good time.

We started out about eight o'clock and got to Buffalo Point around 2 o'clock. (This would be about eight miles.) There was a cabin at Buffalo Point and we stayed there two weeks. I trapped all that time while Tom stayed in the cabin and cooked for me. Tom would skin out the muskrats I brought home and he put them on boards to dry so they would be ready for market. Sometimes I would trap as many as one hundred muskrats there.

Then we would make another move to Reed River in Manitoba, Canada. We had our sleigh on ice all the time. We were there along with the canoe and some of the equipment. Tom and I started out early in the morning just at daybreak for our trip to Reed River. I was still pulling Tom with the trapping and camping equipment. No trouble at all. We just went right along.

After we got on the other side of Buffalo Point the sun was just coming up. It looked so pretty and the weather wasn't cold. We could see a long way out on the lake, and could almost see where we were heading for. We didn't think it was hard to travel that way. We enjoyed it.

From there we went right straight across to Reed River, about thirty miles, and we never stopped for any lunch, just kept right on going until we got there late in the afternoon.

Down Reed River we went for about one mile or more. We made lunch before we made camp. Then we set up the tent. I had to go out in the woods to cut the poles for the tent and to cut hay to put around the tent walls to keep the draft out. The stove was set up, and more hay had to be gathered for our mattresses inside the tent. We were both busy setting up camp. Tom worked like any two-legged man. I would haul the wood for our stove and Tom would saw it up and split it. We had just enough for the night. So, we both settled down after dark.

It was so quiet out there, but we could hear wolves howling a long way out. I was listening to the wolves when I fell asleep.

The next morning I woke up I could hear birds singing. Tom got up and built a fire, and it didn't take long to warm up the tent. I got up and made breakfast in an open fire outside the tent, but we ate inside. We ate the dried meat and fish that we carried along when traveling.

After breakfast, I went out and set some traps in the muskrat houses. I had seen a lot of good signs so I set 20 traps. I was so happy to go back to the tent and give Tom the good news. There were a lot of good signs. I told him, "I think we are going to make good." I had a good catch the next morning when I went to lift my traps before breakfast. I caught ten rats, which was good. Each day I got more and would set more traps.

After the ice was gone in the river, then Tom helped me. We went with the canoe. We had all kinds of meat after Tom could get around with canoe. He shot a deer and dried some of the meat to keep. We also had a short fish net we set out after the ice was gone. We had some fish we dried and smoked, It was really good that way.

We stayed there about three weeks and got about two hundred more rats. The big lake was open, but we waited a few days for good weather for traveling. We went in a canoe toward Oak Island to take our furs to market. We followed the shoreline all the way down to Oak Island, Minnesota. The first day on the canoe on the big lake we must have gone forty miles. The lake was not too rough.

We made camp at Driftwood Point. It took us three days to get to Kenora, Ontario. That is where we sold our fur to a fur buyer by the name of Meyers Selby. We didn't do much shopping there, just one little thing for each of our children.

Tom and I started out on our journey back the same way we went up. We got home safely and everyone was happy to see us.

This wasn't only one year that we did this. We did this all our lives, trapping, commercial fishing, and in the winter time we worked in logging camps. Tom had a good team of work horses to haul pulp wood logs. We did beadwork, made mocassins, mittens, and snowshoes and sold them. We worked at anything.

During one of the interviews, Mrs. Lightning sang an Indian chant.[21] She said she dreamed the song, and someone heard her singing it. She was told to always

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[21]Mrs. Tom Lightning--Recorded on tape. October 1971.

remember it, because this would be her own song. She would sing this chant when she was working outdoors.

Margaret Lightning Aas's Childhood Story. When I first went to school, I must have been between seven or eight years old. I just cannot recall.

My oldest brother, Hans, was in his teens. Our parents took us to an Indian boarding school up in Shoal Lake, Ontario. I couldn't write my own name then. They didn't even try to teach us to learn to read or write. I guess we didn't know any different. They put all of us to work. We would go to a half day of school about three times a week. The rest of the time we would do housecleaning, sewing, cooking, and anything in the line of housework. The boys would do the outside work like cutting wood, caring for the cattle, and shoveling snow. There was a lot of work to be done outside for a big school. They had to do everything by hand.

After two terms my father didn't take us back to that school again. The following year we went to school in Warroad. We had a late start, Hans and I, so I guess that's why we did not get much schooling. John had a better chance. He really loved school. I never liked school very much. The white children would tease me all the time. They would call me all kinds of names and I wasn't one to fight back. They would call me a "dirty Indian." Maybe they thought my skin was dirty when it was darker than theirs.

Here in Warroad I learned to be able to read and write a little. I didn't learn anything in Canada, not even my ABC's.

We lived in town here with our grandmother, Mrs. Honest John Lightning. Louis Goodin was raised with us. He was like a brother to us. My grandmother and my parents raised him. His mother died when he was an

infant. Louie's mother was Nay-May-Puck's daughter. So there was three of us going to school. We took care of ourselves and came right home after school to do our work. John and Louie would cut wood for the house and haul it in for the night. I would fix something for us to eat and do the dishes. I would take care of all the washing and housekeeping. Grandmother would cut wood sometimes to help the boys, so they could do their homework for school.

Some Saturdays we would go out in the woods to cut our fire wood. I would go and ask our neighbor, John Gould, if I could borrow his team of horses to go and get some wood. Right away he would get the horses ready to go and hook them to a big sleigh. He was just a kind man, anybody less wouldn't let children use his team of horses. I would drive the team and we would bring a big load home. It would last a while. If it was a big log, the two boys and myself would haul the log out of the snow into the sleigh. Grandmother was a strong woman. She would haul those logs on her back easily.

It wasn't easy for us to get our education, what little we got. Our parents would be out to the logging camp working. If they were at the camp, they were doing commercial fishing or trapping fur animals for market. Mother worked like a man. After my father lost his leg, she worked with him at whatever work they could find to do. They made a good living for us children. We never went hungry. We struggled all our lives as we never got any kind of aid.

Margaret related a story as told by her grandmother, Mrs. Honest John Lightning. The incident occurred when Margaret's grandmother was just a little girl. The Chippewa Indians had horses of their own, but since they had no place to keep them, they let them run wild. The Sioux were after their horses, and once in a while they would see someone running after a horse, or see by the tracks that horses had been taken.

One day someone had seen a stranger wearing very little clothing. Everyone in the village was warned. They all piled into canoes and went out on the lake or to Buffalo Point. Mrs. Honest John Lightning was very young, so she went with her grandmother out on the river along the bank. They hid in a small place where water had washed away part of the bank, and the sod hung over them. They spent two nights, making no noise because they were afraid of being discovered. The second night they heard someone running over them on the bank. After a while the grandmother began singing chants to find out if it really was the enemy. She continued chanting and when she finished she said, "It is our enemy, but they are gone. We are safe; we can go home." Soon all returned to the village, and they were never really attacked.

Another story Margaret's grandmother told is about her father when he was just a young boy. The warriors were going to fight the Sioux, and even if he was considered too young, her father still begged to go along. One of his brothers said to let him go along. They had a leader of the war party who directed them some distance to a place where there were some Sioux Indians. They fought for just a short period to preserve their strength. The leader told them to stop and run back. They stopped to rest in a little valley and all waited for each other. There was one person who did not show up. Someone came along and said, "Your younger brother is hit." The older brother told his fellow warriors that he was going back to fight for his brother. He insisted on going alone. Dressed only in a loin cloth and with the gun he got when trading furs, he ran along until he came to some Sioux Indians resting on a log. He shot at them, and they returned the fire. He was not hurt and he found his younger brother. Margaret said, "My grandmother's father was wounded; his brother went to fight for him. He thought he had been killed, but he found his brother wounded but still alive."

He was hurt in the hip and the Chippewa warriors helped him along home where the medicine man tended him. Margaret's mother remembers seeing the scars. The wounded man's name was May-Gee-Ga-Bow, meaning "walking along" or "moving along."

## The Thunder Family

The Thunder family played an important part in the early history of the Warroad area. There have been five chiefs in their family in the past one hundred years. In addition to this, they were involved in the first industry of the state of Minnesota, the fur trade. These two contributions will be treated separately; one, The Era of the Chiefs; the other, The Era of the Fur Trading.

The Era of the Chiefs. Jim Thunder, present hereditary chief of the nearly thirty-member Buffalo Point Indian tribe, is the fifth member of his family to head this tribe. The chief and his father Tom Thunder live in Warroad where they were both born. The Thunder family has had a chief in its history since the signing of the treaty with the nine chiefs on Lake of the Woods on October 3, 1873.[21]

Ay-Ash-a-Wash, Tom's great grandfather, had become chief of the Buffalo Point tribe in 1867, and it was his signature that appears on this treaty. (See Appendix) When Ay-Ash-a-Wash became chief, the tribe was located at Warroad, and for years did not know the white man. At this time the Chippewa tribe was fighting against the Sioux who were raiding their villages and taking over their hunting grounds.

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[21] Treaty No. 3 at Northwest Angle on Lake of the Woods. (See Appendix)

Tom Thunder remembers his grandparents telling stories that had been handed down from the old chief. One such incident is how Ay-Ash-a-Wash, a strong warrior, and his band had cornered a party of Sioux in the bend of the Warroad River. They killed all but one of the Sioux, hoping that this one would go back and tell the rest of his tribe what had happened. Ay-Ash-a-Wash had been partially scalped during this encounter. He was able to survive this ordeal and continued to live on the banks of the Warroad River.

Next in line succeeding Ay-Ash-a-Wash was Little Thunder. He was Tom Thunder's grandfather and the present chief's great grandfather. He served as chief of this tribe until 1905. He knew the ancient ways and passed them on to his son. Little Thunder had three sisters and two brothers. His brothers were Nay-May-Puck and Ka-Kay-Geesick. (Earlier story)

The three sisters were Mrs. Major, Mrs. Bombee, and Mrs. Blackbird. Little Thunder was married to a sister of Tom Lightning's dad and their family consisted of two sons and three daughters. They were Jim Thunder (Tom's dad), Major Thunder, Mrs. Accobee, Mrs. Handorgan, and Mrs. Elliot.

Jim Thunder's son succeeded him as chief in 1905 and held that post until 1940 when Warren (Shorty) Thunder

became chief. Warren turned over his honor to the present chief, Jim Thunder, in 1970, and died shortly after that on May 22 of that same year.

Tom Thunder's father was married to Molly Handorgan and they had only three sons; Tom, Warren, and John, who died in 1914 at the age of 13. Completing the Thunder family and bringing it up to the present time, Tom married Sarah Clement on August 31, 1932. Of this family, Oliver and Glen are both deceased. Oliver was killed in Normandy in 1942. Glen died of pneumonia in 1938. The Thunder family was living in Middleboro at the time. Glen became very ill, and Ed Blackbird ran all the way to Warroad on snowshoes to get the doctor. They came back by snowplane but it was too late. Helen lived in Washington; Katherine in California. Dorothy with her four children live in Warroad. Frank, who has two children, lives on the Buffalo Point Reserve. The present chief, Jim, completes this family and he, too, lives at Warroad with his family of seven.

The Chief, Jim Thunder, is working on a development project on the Buffalo Point Indian Reserve, located just north of Warroad on Lake of the Woods. At one time, Tom's grandfather told that there were buffalo in the area around Warroad and that is how Buffalo Point was named.

The Buffalo Point Reserve is located right on the border between the United States and Canada. Five miles of the Buffalo Point area is in the United States. It is easy to see the confusion there was when the border was finally agreed upon between the United States and Canada. By a stroke of the pen, family members were divided, some were made Canadians and others United States citizens. (See map)

The chiefs in the Thunder family have represented their tribe at various ceremonies in both the United States and Canada, and have several medals to commemorate these events.

One of the first medals still kept in the Thunder family is dated 1901. It has the inscription "Duke and Duchess of Cornwall and York. Presented to the Head Chief, Commemoration of Assembly of Indian Tribes, Calgary."

Jim Thunder represented his tribe at The Pas in Manitoba in July of 1970 when Queen Elizabeth was present to commemorate the Manitoba Centennial. The Queen presented Jim with a medal with this inscription, "Presented to the Chiefs of the Manitoba Indian Brotherhood for the Bands July 11, 1970." On one side of the medal is a picture of an Indian and a white man shaking hands. The Queen's picture is on the other side.

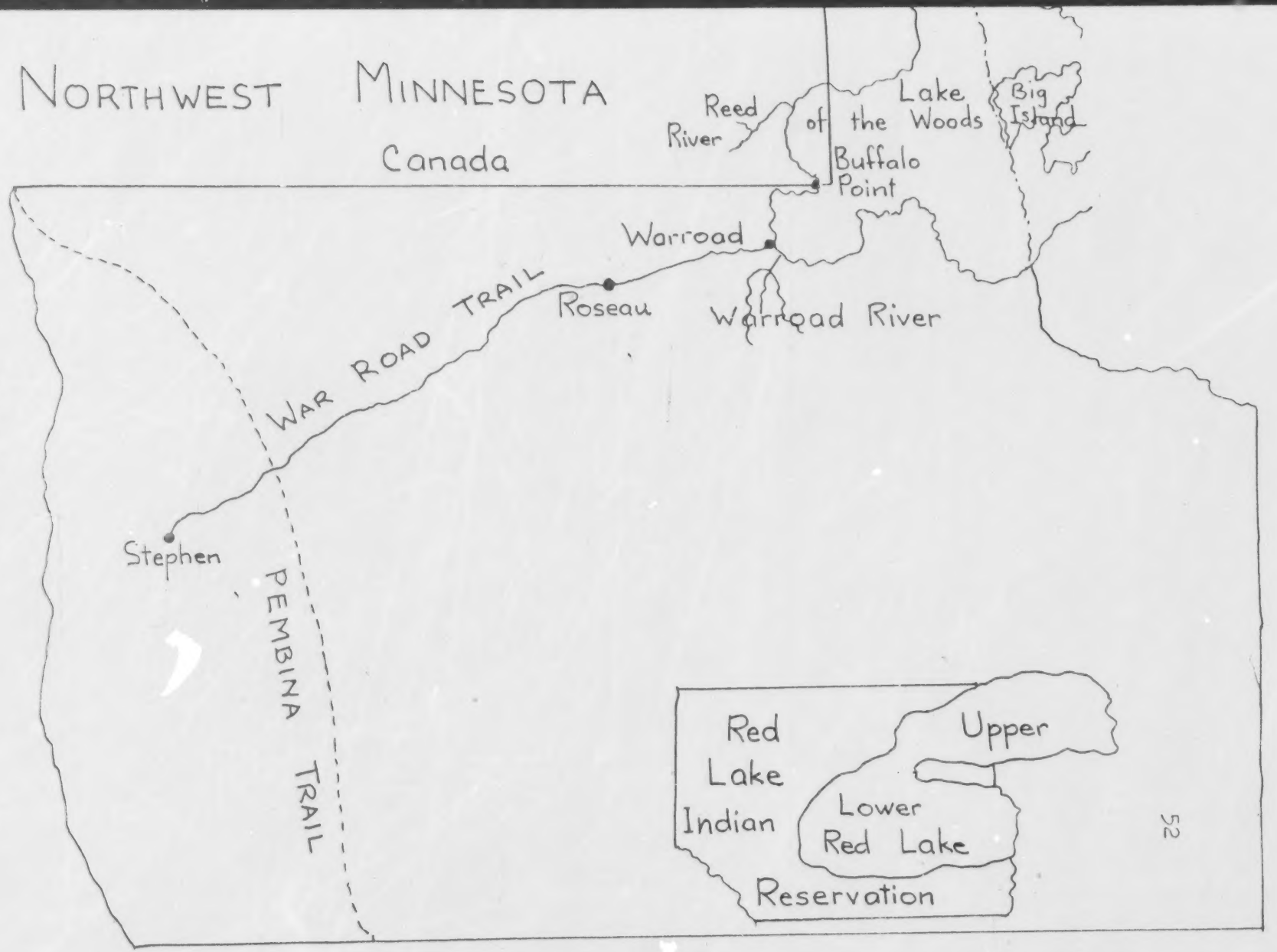
NORTHWEST MINNESOTA
Canada
Reed River
Lake of the Woods
Big Island
Buffalo Point
Warroad
Roseau
Warroad River
WAR ROAD TRAIL
PEMBINA TRAIL
Stephen
Red Lake Indian Reservation
Upper
Lower Red Lake

Figure 1

The Era of the Fur Trading. In the early history of Minnesota, the Indians trapped beaver and other fur bearing animals and sold them to the white men who traveled into Indian territory. These hardy men who dared to go into the wilderness in search of furs were known as the voyageurs. They paddled and portaged upstream to Lake of the Woods to spend the winter among the Indians. The voyageurs and the Indians were the working men of the fur trade.[22] When the white men came, the Indian no longer hunted for food alone, but for furs to be exchanged for the white man's goods. The area around Warroad made the fur trading industry thrive because of the woods, lakes and rivers. It provided abundant pelts of fur bearing animals.

Tom Thunder was a lifelong trapper, hunter, and fur trader.[23]

Tom's first hunting experience began when he killed his first wolf with a bow and arrow. He doesn't remember just how old he was, but he does recall that the wolf was too heavy for him to carry home. Taking the strings off his bow, he tied the wolf's legs together so he could carry

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[22]Harold Faber. From Sea to Sea. New York, Farrar, Straus and Giroux., 1967, p. 20-21.

[23]Interview--Tom Thunder, October 1970.

it around his neck. It was still too heavy to lift, so he dragged it nearly a mile to his home. When his mother saw him, she was more than surprised, but skinned it properly and prepared the fur for sale.

Tom remembers that as a young boy he did not live in a very well built home. Their family traveled around the lake in the winter time, looking for furs. Their home often was no more than a simple bark wigwam, built with eight sticks and sewed securely together. They slept with fur underneath and a blanket of fur on top of them. Tom says they were never too cold, and he does not remember being sick.

Life was relatively simple and uncomplicated for Tom in the early trapping days. He could take a piece of pemmican for food and survive all day long traveling from place to place on his trap line. The pemmican was meat that had been dried, then pounded to almost a flour-like consistency, and then covered with a melted fat to preserve it for long periods of time.

When they trapped beaver, the traps were under water, near the beaver houses. Sometimes they were placed by the entrance to the beaver house, sometimes by the beaver slides and often where there were fresh droppings. One day, toward evening, when Tom found four beaver in his

traps, he realized it was getting late. He skinned them out right at the location and used the thick fur pelts to keep himself warm for the night.

Tom traveled long distances to check out his traps many times. One of the times he made this trip, Tom's father begged to go along. Tom told him he couldn't come along, it was too far and he was too old. His father insisted that he wanted one more chance to walk the trap line, and promised to take his time. Unable to persuade his dad to stay at home, Tom gave up his trap line and some of his trapping gear that year.

About two years of Tom's younger days were spent with an Indian whom Tom called "Old Man Sandy." He has many vivid memories of this man and it is from him that Tom learned some of the Chippewa folklore.

"Old Man Sandy" was a medicine man, and Tom, too, was a medicine man in his own right. Once "Old Man Sandy" gave Tom some green powdered medicine. He told him it should be kept dry and away from too much air. Tom kept it in a pouch in his leather jacket. He made a hurried trip across the lake and left his medicine at home. When he got back, his mother had accidentally burned it. Tom said maybe he was not supposed to have it anymore. He never knew what it was or how it was made. The medicine men never gave away any of their secrets.

"Old Man Sandy" was good at many things. He could trace someone's trail in the woods. He was clever at making canoes and he was a good medicine man according to Tom.

Once when Tom was riding in a canoe with "Old Man Sandy," he told Tom to meet him up ahead at the big jack pine, and not to hurry. "Old Man Sandy" dived off from the canoe, swam to shore and by the time Tom got to the tree by canoe, "Old Man Sandy" was there ahead of him. The amazing thing about it all was that his clothes were not wet, he was smoking his pipe, and the green powdered medicine was dry.

Tom says "Old Man Sandy" used to call him "Sonny." He bought a sheep-lined jacket and gave it to the old man and he wore it all the time. He said that "Old Man Sandy" lived to be one hundred and nineteen years old.

Since hunting was the chief means of livelihood for the Indians, they developed many tracking and hunting skills, as well as special beliefs of their own.

Tom's father showed him the "hunting medicine" which had been handed down for many years. Tom had been out hunting and had caught a valuable fisher in a trap. The fisher got away, and all that was left in the trap were

the three front toes. When Tom brought them home, his father put the three toes into his hunting bag, and started chanting. He talked to the hunting bag, telling what had happened and that Tom wanted the fisher back. He chanted and sang that night. The next morning, he told Tom to go out and look in his trap. The fisher had come back to the trap. Tom knew it was the same animal because there were three toes missing from its front paw.

Tom's father also told him that when a moose sleeps, he generally loses one hair. They would take this hair, open the hunting bag and put it in. Then they would chant about this, and the next morning go out and get a moose. Bear would be hunted in the same manner.

Tom was at one time employed by the Hudson Bay Company. He also worked as a fur buyer for Milton and Isadore Siegel at Warroad. He would carry money in a vest inside his jacket and set out to buy furs from other Indians. He traveled to Northwest Angle, Morrison, Kenora, and other parts of the Lake of the Woods. When the Siegels left Warroad, they wanted Tom to go along to help set up a chain store. He felt he had no education so he didn't go.

After Tom was married, they lived for a time at Middleboro, Manitoba, Canada and at Reed River. Young Jim Thunder, present Chief, has fond memories of the days

spent at Reed River. He loved the wilderness and spent much of his time hunting and trapping with his father. When the family moved into Middleboro, in 1932, they used a horse and a travois to haul their belongings. From Middleboro, the Thunder family moved to Warroad which has been their home ever since.

## Summary

The contributions of the Thunder family in the past one hundred years includes the five Indian chiefs, as well as involvement in the first industry of the state, the fur trade. The Buffalo Point project[24] at the present time continues to show their concern for the welfare of the Indians at Warroad and how they can help themselves. This project shows the renewed interest in Indian pride and in controlling their own communities.

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[24] See Appendix p. 137

Family Photographs

John Ka-Kay-Geesick, ancient medicine man, squinted through his wrinkled face in the fall sunshine. This photo was taken sometime before his death. His death received national publicity.

--Courtesy of
Father Cloutier

Nay May Puck, brother of Honest John Lightning
and Ka-Kay-Geesick.

s. Mary Angus, only living child
Ka-Kay-Geesick.

George Angus, son of Mrs. Mary Angus.

Verna Ka-Kay-Geesick, wife of Ka-Kay-Geesick's only son to reach adulthood.

When Tom Lightning was a young man, he journeyed to Roseau, Minnesota to have his photograph taken. He was offered a new hat if he would have his braids cut off. It is now known who made the offer.

This photo of Tom Lightning was taken a little later the same day when he had had his hair cut and was dressed in a new suit.

PLATE VI

Tom and Ethel Lightning in their earlier years

Ethel Lightning

Ethel with her daughter
Margaret Lightning Aas.

Tom Thunder with his mother Molly Handorgan Thunder.
Between them is Tom's daughter Dorothy.

Jim Thunder, present Chief of the thirty-member Buffalo Point Tribe.

## Chapter IV

# ARTS, CRAFTS, AND INDUSTRY OF THE CHIPPEWA INDIAN

## INTRODUCTION

The oldest culture in America belongs to the Indian people. Much of it is complex and sometimes misunderstood. Their craft work carries, within its forms, tradition that long preceded the coming of the white man. It is honest and dignified, scarcely known to other Americans. Their crafts sprang out of necessity because the Chippewa lived in a four-seasonal climate, using seasonal materials such as fur, deerskin, birchbark, reeds and grasses. They took their symbols from flowers and woodland animals, and found beauty in nature.[1]

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[1]Lloyd Kiva Hew, "Crafts of the Indians", House Beautiful, 113:6, June, 1971. (Lloyd Kiva Hew, a designer-craftsman and art educator, has been a Commissioner of the Government's Indian Arts and Crafts Board since 1961.)

Arts and Crafts. Getting to know the Indian crafts and craftsmen was one purpose for this study. They are craftsmen in many ways: weavers of basketry, beaders of buckskin, and embroiderers on leather. The Chippewa Indian has continued with his inherited skills, and has even translated some of them into contemporary designs.

The soft moccasin of deerskin, decorated with colorful beading was a result of the early contact with the French. The beading was one material from outside sources; otherwise, the art work created by the Indians showed use of materials of the earth. The Chippewas used wood and bark of the forest, grass and reeds from near the lakes and marshes, and leather from the animals. All of these were materials the environment provided. As examples in the following pages show, the work of these craftsmen reflects perception, utility, and beauty. Included are oil painting, beadwork, leatherwork, weaving, basket making, costume making, and canoe building.

It will be noticed in the illustrations that there is Sioux influence in design (geometric as well as the Chippewa floral); the use of both horses and dogs in transportation; and variations of both the wigwam (Sioux) and the dome-shaped hut (Chippewa).[2] (See Appendix)

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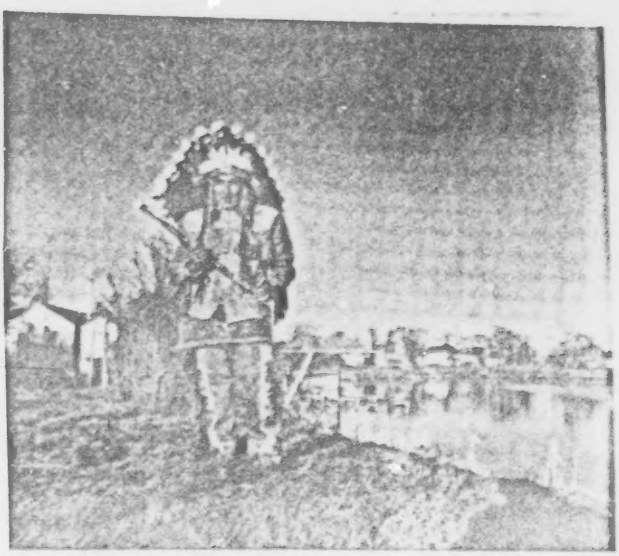
[2] Book of Warroad, Promotional Material of Warroad, Minnesota, February 1, 1904. Courtesy of Edgar DeMolee.

The plates on the following pages include photographs of the dress, (Plates 10-13): photographs of beadwork, (Plates 14-15); and a diagram of the loom (Figure 2); photographs of oil paintings and three pen and ink sketches by a member of the Ka-Kay-Geesick family (Plates 16-19); photographs of the steps in basket making, as demonstrated by Margaret Aas (Plates 20-21): and photographs illustrating assorted crafts, including the atikinogan or cradleboard, the canoe, and the reed mat (Plates 22-24). Brief descriptions of the crafts are included under each illustration.

Mrs. Florence Ka-Kay-Geesick in a hand-made traditional Chippewa costume.

Mr. and Mrs. Tom Lightning dressed in their Indian finery for the Warroad Water Frolic parade.

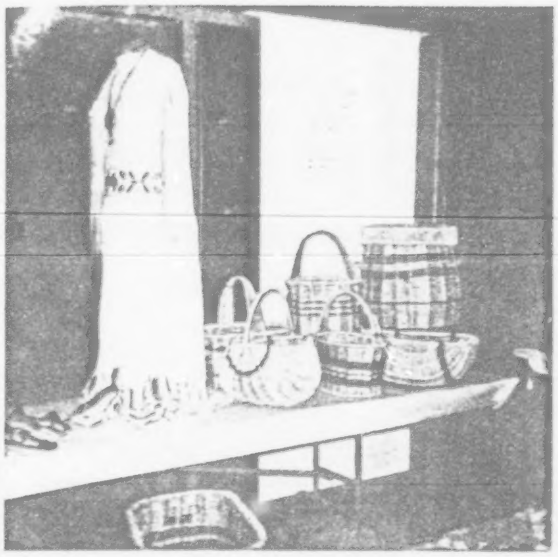


The full Indian outfit complete with headdress made by Margaret.

Karen Ka-Kay-Geesick in a traditional headdress and dancing costume.

Robert Ka-Kay-Geesick, Jr. wearing an Indian headdress made by Margaret Lightning Aas.

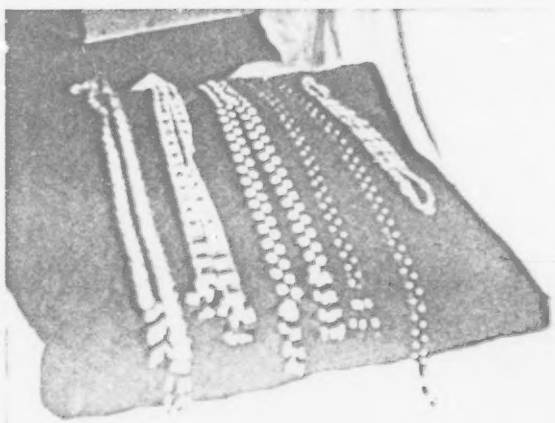
Floral beadwork embroidered on deerskin



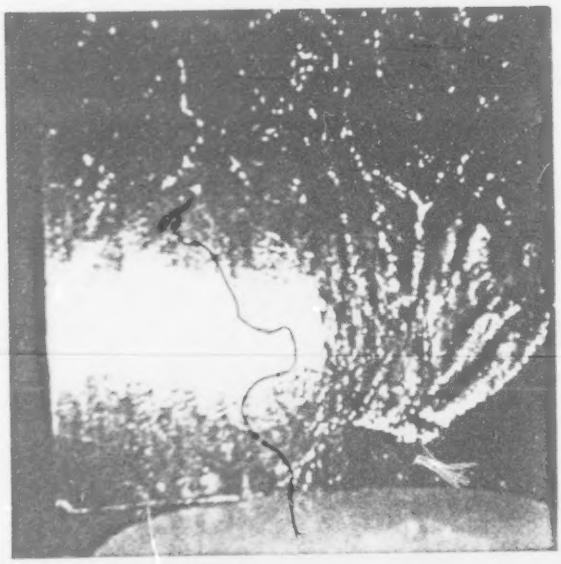
A wedding dress made by Margaret for her niece's wedding. It is made of leather, trimmed with beads and fringes.

A display of basket weaving done by Margaret.

Medallion bead work by Margaret.



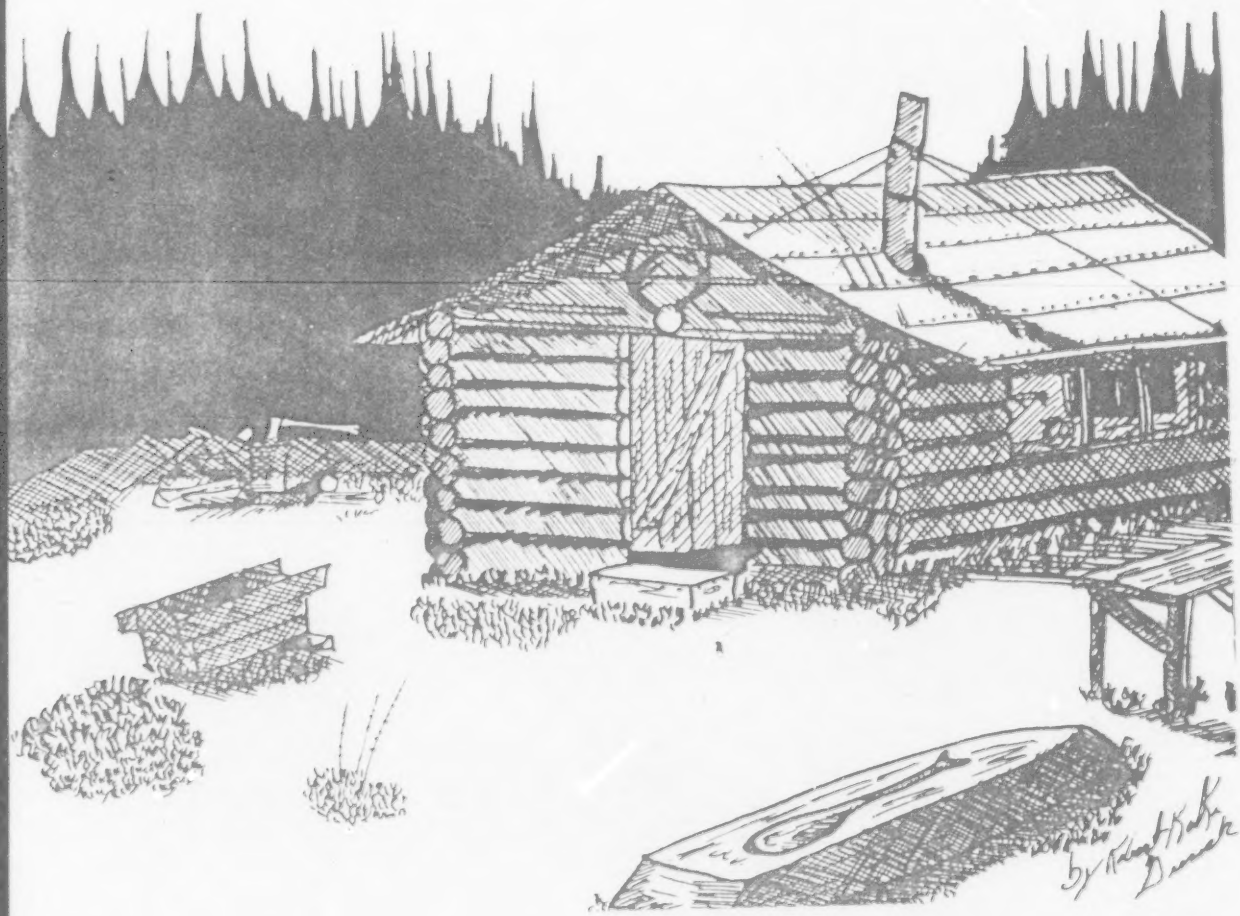
The medallions are fastened to these woven bead strands.



Photographs of oil paintings done by artist Robert Ka-Kay-Geesick, Jr.

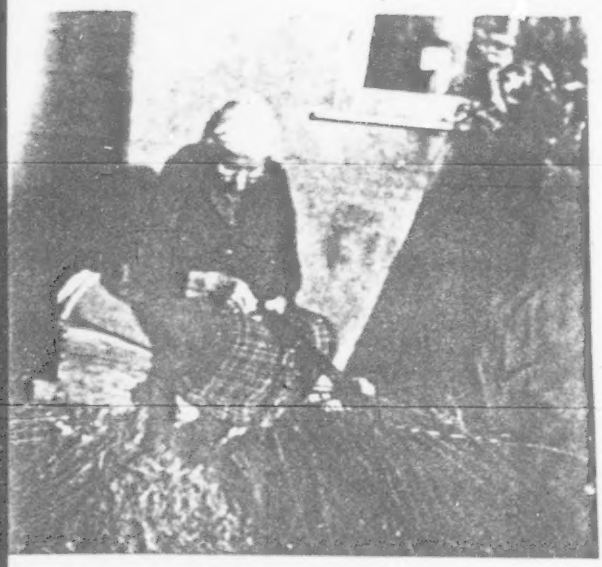
Robert Ka-Kay-Geesick, descendant of the old medicine man, is an artist in his own right. He painted this picture of an Indian woman, which resembles Mrs. Angus, only living daughter of Ka-Kay-Geesick. The photo is courtesy of Robert Ka-Kay-Geesick, Jr.

PLATE XVIII



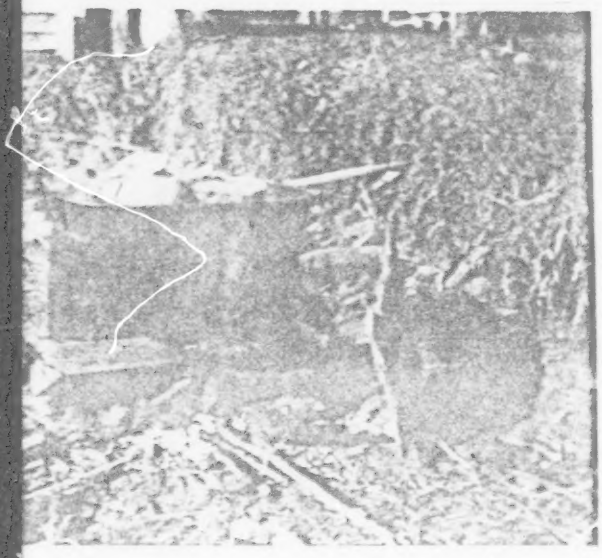
This drawing by Robert Ka-Kay-Geesick shows a cabin that would be similar to the homes of the Indians in the early days of Warroad.

Another drawing by Robert Ka-Kay-Geesick showing the banks of the Warroad River where many Indians had made their first home. This drawing could also be a cabin out at Buffalo Point Reserve.

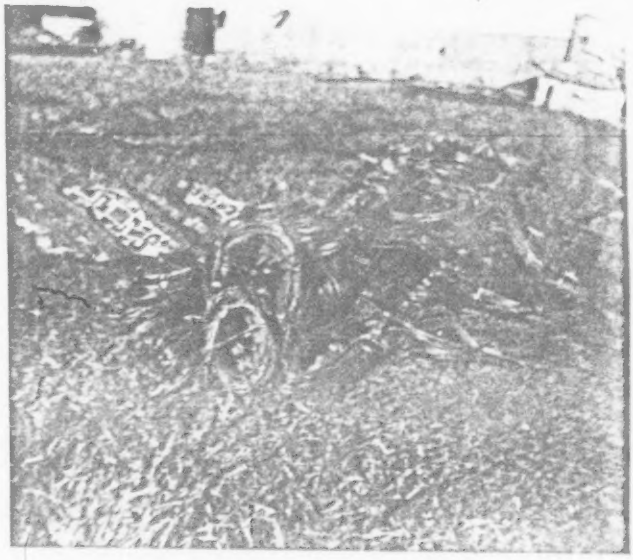


The willows have been gathered in the large sack in the back. The next task is sorting them.

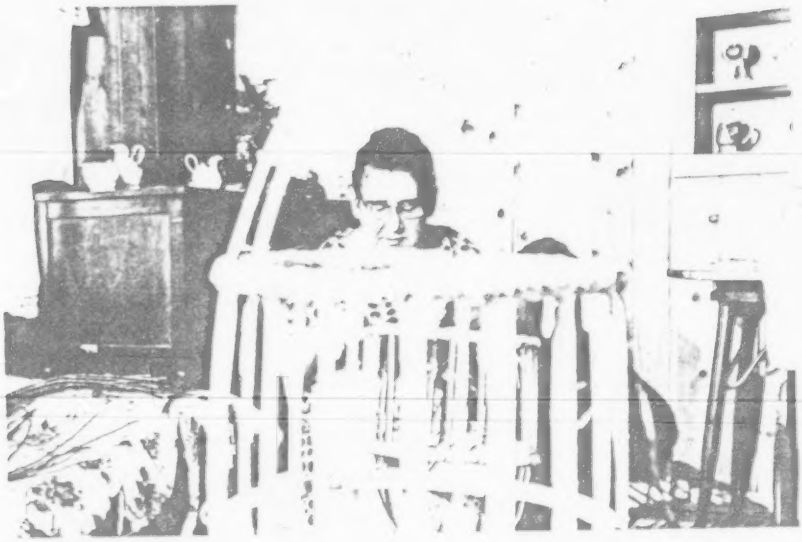
When the willows have been sorted, they are put in bundles.



In this photo the willows are being boiled to make them soft and pliable.

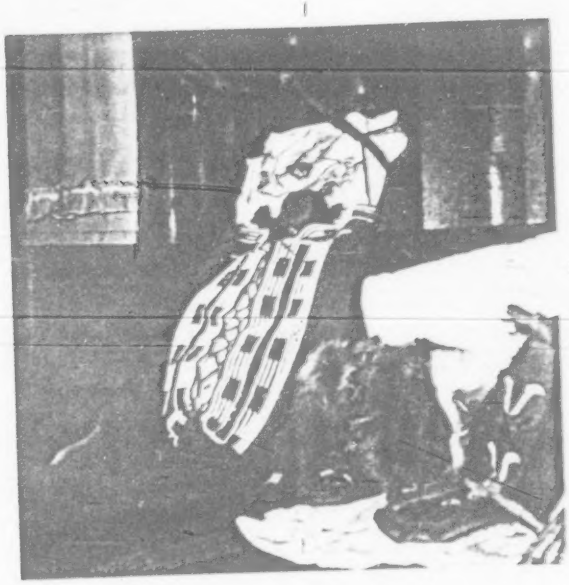


They are ready to be skinned and prepared for weaving.



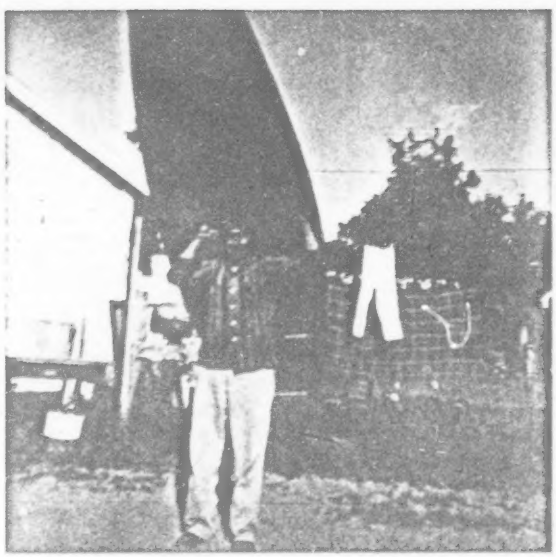
Margaret shown making the framework

The steps of basket weaving

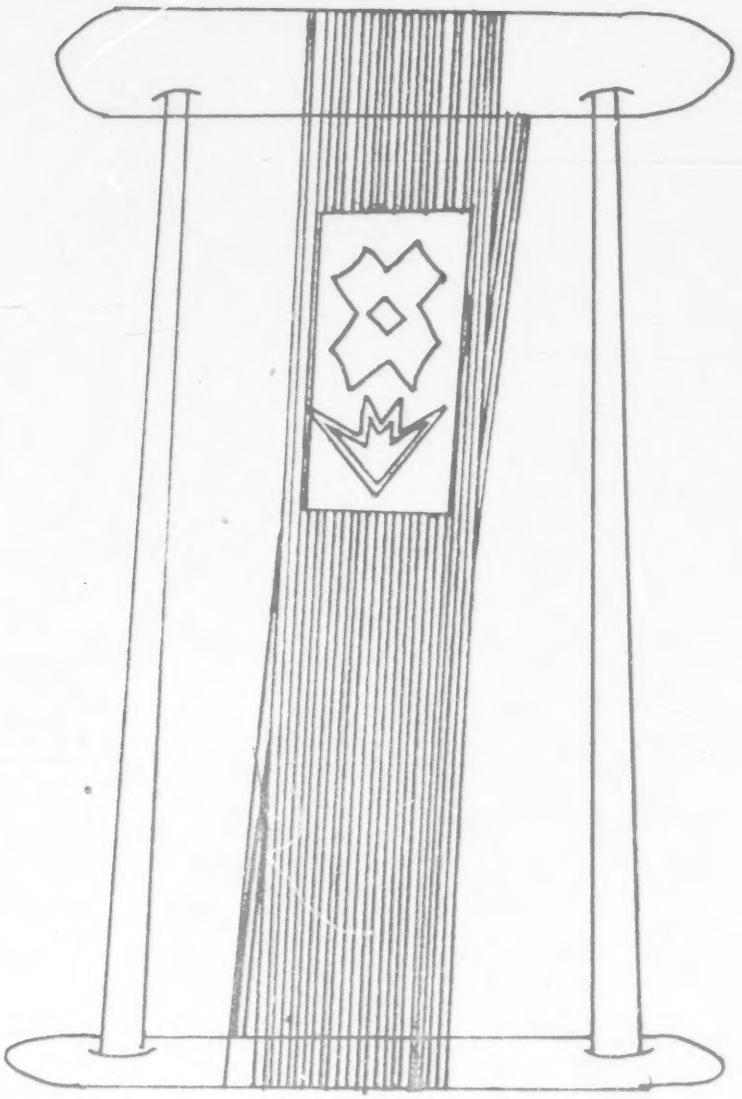


An Atikinogan or cradleboard. Chippewa women carried their babies on their backs. When they were working, they would sometimes set them down under a tree. The extended board above the child's head was used for a covering, either from insects or as a shade from the sun. Beadwork on cradleboard done by Mrs. Honest John Lightning.

A black and red mat by Mrs. Honest John Lightning was woven with grass and reeds. The red dye was found in the second layer of bark from the cedar tree. The black coloring was found in the river. These mats could be folded up in a long bundle and easily stored in a canoe.

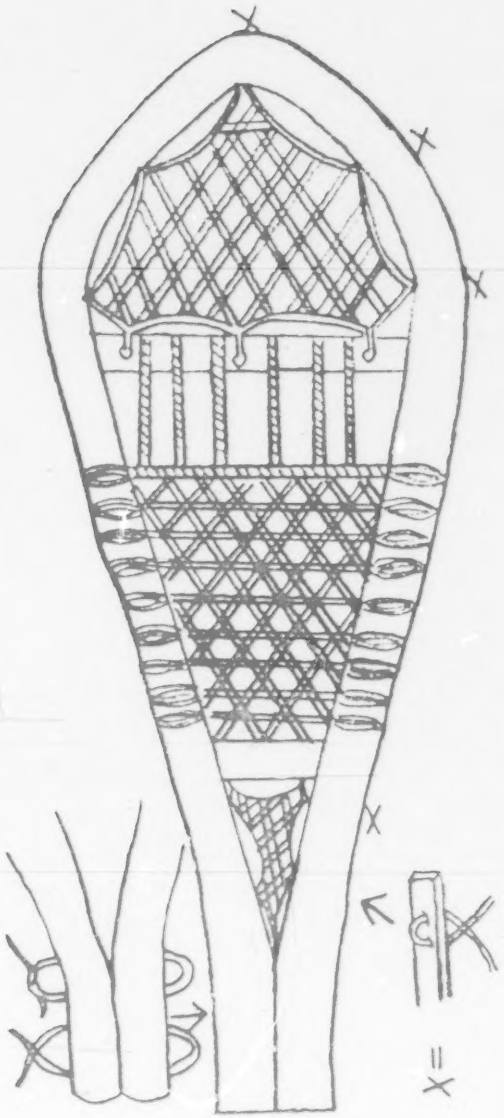


It was natural in woodland country that the Indian developed the birch bark canoe. It was so light it could be carried by one man. Tom Thunder is holding this canoe made by Tom's brother Warren.



This is a drawing of the loom Margaret Aas uses in bead-working. The dimensions of the loom are about two feet long and five inches wide.

Figure 3



Nancy Thortsen

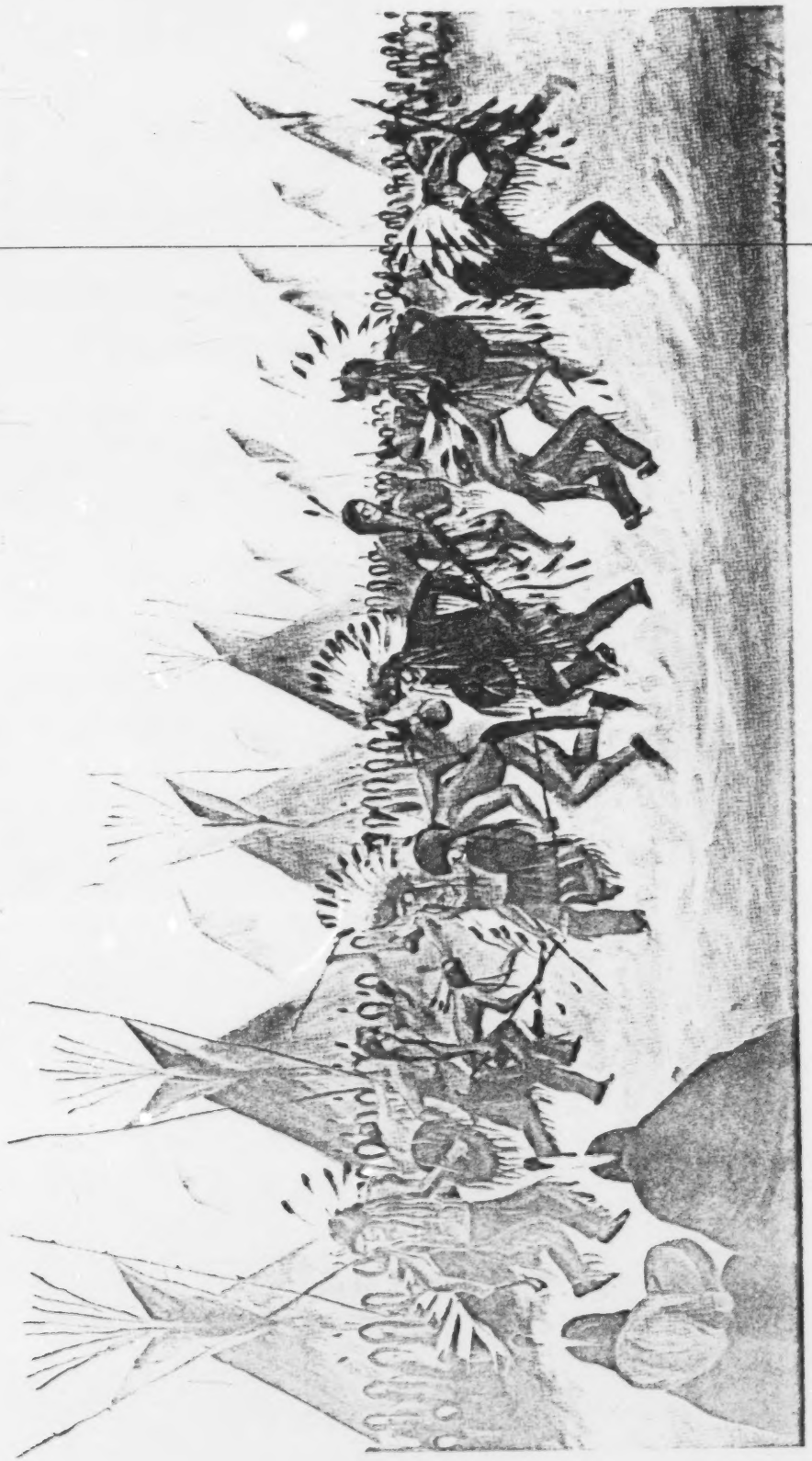
We are indebted to the Indian for contributing the snowshoe. There are many adaptations, but here is an illustration similar to those made at Warroad. Margaret Aas said that they were fastened to the foot by a simple strip of rawhide. They were tied in such a fashion that they would not loosen easily.

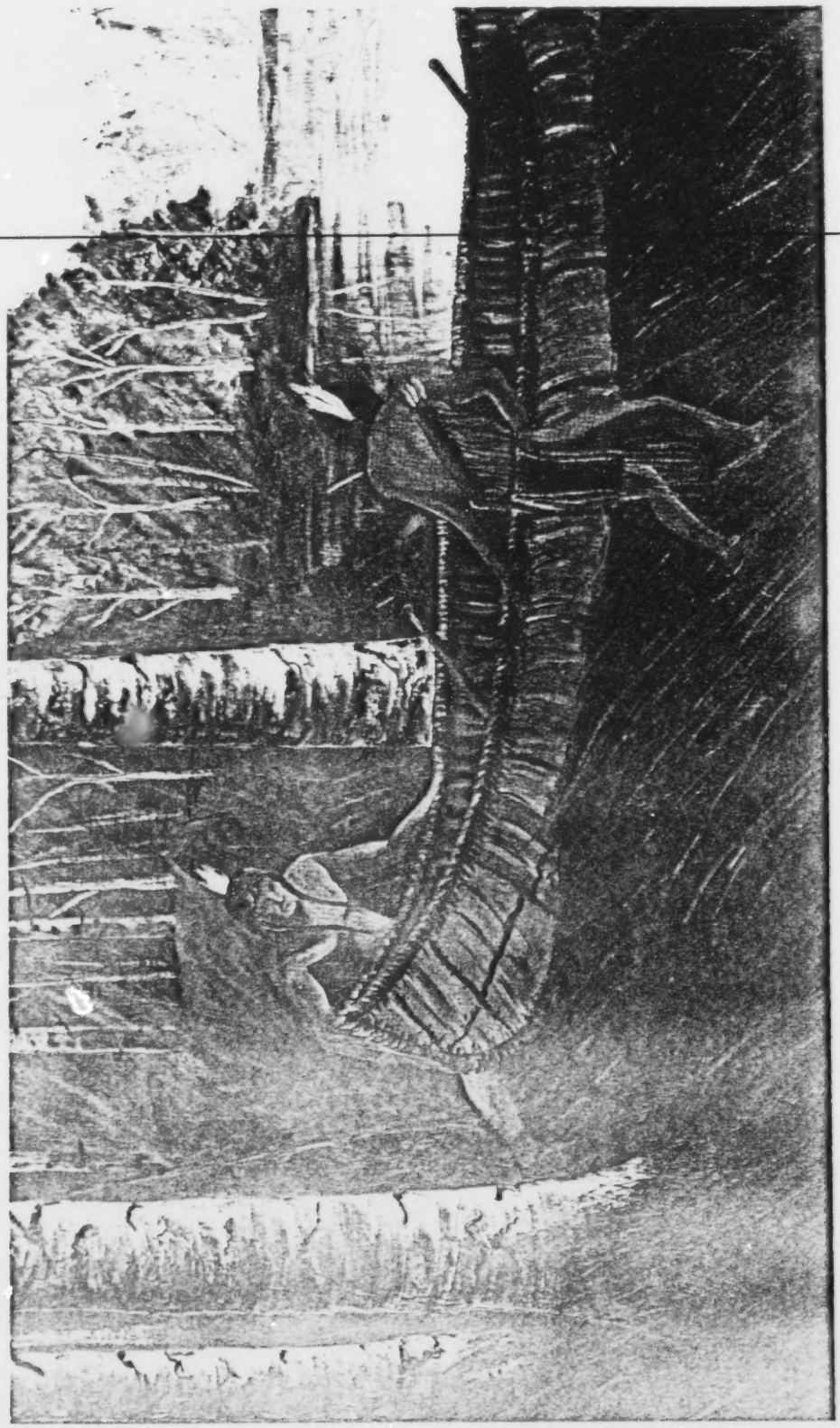
Picture Stories

Eddy Cobiness, who painted all the oil paintings reproduced on these next six pages, (Plates XXV to XXX attended the Warroad school and still lives in the area. Mr. Cobiness has contributed many picture stories of the early lives of the native people from this geographical area of North America.

Permission to use these pictures was granted by Native Enterprises Limited, a Native Self-help Company, 147 James Avenue, Winnipeg, Manitoba, Canada. These particular pictures were reproduced from the original for commercial purposes, assistance being given by the West Winnipeg Rotary Club.

Mr. Cobiness works at the Buffalo Point Reserve at present, which is on Canadian soil. One of his paintings was presented to Queen Elizabeth II when she visited Manitoba in July of 1970.





Early Industries. The first "industry" in Minnesota was probably the Indian fur trade. (See Plate 31.) Lumbering, another early industry, is illustrated in Plate 32. Some early Warroad Indians earned their livelihood by selling fish to the white people, as illustrated in Plate 33. One industry that has survived to the present is wild rice harvesting. (See Plates 34 and 35.)

Wild rice harvested the Indian way, as Mr. and Mrs. Lightning did, was done in a canoe. The canoe provided the most efficient way to get directly to the grains of rice, with the least damage to the crop. The canoe was easier to maneuver through the difficult places, too. A husband and wife team, like Tom and Ethel Lightning, was a common sight. One person would "pole" the canoe and the other one would take care of the rice. As the canoe moved slowly through the rice, bunches of grain would be held over the boat with one hand, and with a stick in the other hand the rice grain would be knocked into the bottom of the boat.

When the rice grain was brought to shore it was put into a big tub-like container and parched over a small fire. After it was dried it was threshed. Tom would dig a hole in the ground, line the hole with smooth wood to resemble a keg, then put a smooth stone at the bottom

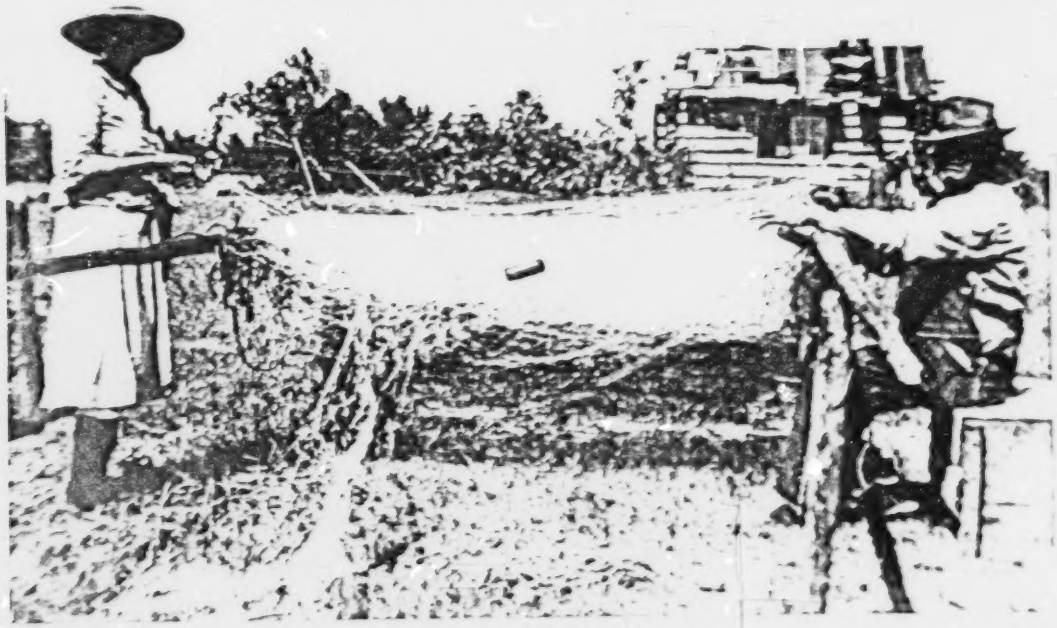
of the hole. Then the rice would be pounded with wooden sticks until it was ready. This process finished, it was poured from one container to another in a light wind to blow out chaff.

--Photo Courtesy of
Mrs. Margaret Lightning Aas

Hunting and trapping by the Indians today. This is Sam Gibbons, Margaret's son, with Les Lightning, her nephew, holding two muskrats.

--Photo Courtesy of the
Tom Thunder family

Tom Thunder and his son Jim are shown involved in another early industry of Minnesota, lumbering.



--Photo Courtesy of
Mrs. Margaret Lightning Aas

Mr. and Mrs. Tom Lightning are getting the nets prepared for fishing.

The shallow marsh bottoms were covered with plumes of wild rice grain. The Indians moved through these marshes in canoes, shaking the ripe grain into the craft. Here Mr. and Mrs. Tom Lightning are out gathering the wild rice.

--Photo Courtesy of
Mrs. Margaret Lightning Aas

Tom and Ethel Lightning are shown here parching the wild rice. There is a low fire underneath and they keep stirring and turning the rice to be sure it all gets dry.

Minnesota Chippewa Folklore. Legends and folktales tell much about the early Indians. They had a great talent for storytelling which probably began around the campfire, each telling his own legends of the past. The listened-to legends their fathers had learned before them were a gift from their ancestors. Some of these have been mentioned in the Thunder family story.

"The term folktale has always been used to cover the whole range of traditional oral narrative,"[3] Stith Thompson, the folklorist, writes. "Sometimes 'wonder tale' or 'fairy tale' is applied to stories filled with incredible marvels in contrast to legends which are presumably based upon fact."

Some of the folklore in the United States would be the Indian legends and stories based upon themes of their culture.

A "giant" story in folklore usually represents bigness and evil. The following legend told by an area Indian named Blackhead was recorded on tape and interpreted to the writer by Florence Ka-Kay-Geesick. The legend tells about an evil giant and a small child who could do great things. This legend is included to show the contribution of the Indians to literature, by way of oral narrative.

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[3]Stith Thompson, "The Folktale," Dryden Press, 1946. p. 273.

## LEGEND OF THE WENDIGO[4]

A cold north wind began to blow. The great Indian Chief heard the wind and understood its message. Wendigo, a giant, was coming to eat all the Indian people.

There was a little Indian child who offered to save the people. They all wondered what could this little child do, he was only a baby. Yet he insisted he would help the Indian people. First he would need an ax and a piece of liver. Then he would go and meet the giant.

The young child started on his way. When he met the giant, he became as tall as a pine tree. He fought the giant and killed him. When he came home, he told his mother he had killed Wendigo. She didn't believe him, so he told her to go and look where he had killed the giant. She went and found a toenail as big as a turtle.

Then everyone believed that the small child had killed the giant and saved the Indian people. Later the boy himself turned into a Wendigo.

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[4]As told in Chippewa by Jack Blackhead of Northwest Angle and interpreted by Florence Ka-Kay-Geesick. (Recorded on tape.)

## Summary

There is renewed and growing interest in the American Indian, and with this interest comes the realization of the many contributions they have made to art. It is the feeling that continued effort should be made to preserve some of these arts and crafts by finding out the techniques the Indians used.

The visual art of the Indians tells much about their early history and shows a sense of kinship with nature in their selection of materials. Legends are also important because they, too, are a record of some of the earliest history and help to broaden knowledge of the country's cultural heritage.

# CHAPTER V

## SUMMARY

The main purpose of this study was to present some aspects of the Chippewa Indian history and culture of the area around Warroad, Minnesota. The study was limited to that of three Chippewa Indian families, Ka-Kay-Geesick, Lightning, and Thunder. Also included in this study was the art and craft works of these families.

The personal interest of the writer in the art and craft work of the Chippewa led to greater awareness of other worthy contributions and an increased interest in local history. The artistic expression of the Indians was one way of preserving the old lore in the same way that it has been kept alive through legends and ceremonies.

Some of the early examples of Indian art have been lost. White settlers who moved in were not interested in preserving the crafts while other artifacts were destroyed by the weather. The Indians created many useful and decorative items, and great skill was evident in the things they made for their everyday use.

The three families selected for this research made a variety of contributions. Ka-Kay-Geesick was significant as a medicine man and because of his long life. For many years the Lightning name has been associated with craftwork. The Thunder family was important in the history of the region because this family has had a succession of chiefs including the present chief.

It is hoped that in some way this history will point out some of the contributions of the Chippewa Indian to the Warroad area, and at the same time give them greater pride in their heritage.

A search of the literature produced several studies of Indians in school. Those mentioned in the present study have promoted cultural pride and identity especially among the young Indians. The teacher's attitude was found to be an important factor in the success of the Indian student. These studies show the need for the educator to be well informed of the history and culture of this minority group, and to show concern for improving the education of the Indian children.

The material gathered in this study was done over a two year period principally by personal interview with family members. Most of the material was gathered

their homes. On one occasion a trip was made going eight miles out on the ice of Lake of the Woods by car to visit the Buffalo Point Project and the Thunder family. Photographs of the families and their crafts were also taken in their homes as were the tape recordings. The first year of this project was spent visiting and becoming acquainted with these people. Their homes were always open, the atmosphere was relaxed, and the treatment was royal. This brief look into the history of these three families has been immensely rewarding.

This study has been just a beginning. There has been increased interest in continuing craft work in Warroad. Other Indian families have expressed the desire to have their history recorded. Opportunities at the Warroad school have opened up with chances for a new program that would benefit the Indian students.[1] It is hoped that this study will bring about more respect and a deeper appreciation for the tradition of the Chippewa Indian.

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[1] See Appendix p. 138.

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Florence Ka-Kay-Geesick
Robert Ka-Kay-Geesick
Tom and Ethel Lightning
Mrs. Margaret Lightning Aas
Lorraine Lightning Sargent
Eddy Cobeness
Tom and Sarah Thunder
Jim and Doris Thunder
Dorothy Thunder Camp
Mrs. Alice Boucha

# A P P E N D I C E S

# TREATY No. 3

BETWEEN

## HER MAJESTY THE QUEEN

AND THE

## SAULTEAUX TRIBE

OF THE

## OJIBBEWAY INDIANS

AT THE

## NORTHWEST ANGLE ON THE LAKE OF THE WOODS
## WITH ADHESIONS

(REPRINTED 1966)

ROGER DUHAMEL, F.R.S.C.
QUEEN'S PRINTER AND CONTROLLER OF STATIONERY
OTTAWA, 1966

Cat. No. C; 72-0366

# ORDER IN COUNCIL SETTING UP COMMISSION FOR TREATY 3

The Committee have had under consideration the memorandum dated 19th April, 1871, from the Hon. the Secretary of State for the provinces submitting with reference to his report of the 17th of the same month that the Indians mentioned in the last paragraph of that report and with whom it will be necessary first to deal occupy the country from the water shed of Lake Superior to the north west angle of the Lake of the Woods and from the American border to the height of land from which the streams flow towards Hudson's Bay.

That they are composed of Saulteaux and Lac Seul Indians of the Ojibbeway Nation, and number about twenty-five hundred men, women and children, and, retaining what they desire in reserves at certain localities where they fish for sturgeon, would, it is thought be willing to surrender for a certain annual payment their lands to the Crown. That the American Indians to the south of them surrendered their lands to the Government of the United States for an annual payment which has been stated to him (but not on authority) to amount to ten dollars per head for each man, woman and child of which six dollars is paid in goods and four in money. That to treat with these Indians with advantage he recommends that Mr. Simon J. Dawson of the Department of Public Works and Mr. Robert Pither of the Hudson's Bay Company's service be associated with Mr. Wemyss M. Simpson—and further that the presents which were promised the Indians last year and a similar quantity for the present year should be collected at Fort Francis not later than the middle of June also that four additional suits of Chiefs' clothes and flags should be added to those now in store at Fort Francis—and further that a small house and store for provisions should be constructed at Rainy River at the site and of the dimensions which Mr. Simpson may deem best—that the assistance of the Department of Public Works will be necessary should his report be adopted in carrying into effect the recommendations therein made as to provisions, clothes and construction of buildings.

He likewise submits that it will be necessary that the sum of Six Thousand dollars in silver should be at Fort Francis subject to the Order of the above named Commissioners on the fifteenth day of June next—And further recommends that in the instructions to be given to them they should be directed to make the best arrangements in their power but authorized if need be to give as much as twelve dollars a family for each family not exceeding five—with such small Sum in addition where the family exceeds five as the Commissioners may find necessary—Such Subsidy to be made partly in goods and provisions and partly in money or wholly in goods and provisions should the Commissioners so decide for the surrender of the lands described in the earlier part of this report.

The Committee concur in the foregoing recommendations and submit the same for Your Excellency's approval.

Signed: Charles Tupper

25 April/71

Approved:

L

# TREATY No. 3

ARTICLES OF A TREATY made and concluded this third day of October, in the year of Our Lord one thousand eight hundred and seventy-three, between Her Most Gracious Majesty the Queen of Great Britain and Ireland, by Her Commissioners, the Honourable Alexander Morris, Lieutenant-Governor of the Province of Manitoba and the North-west Territories; Joseph Alfred Norbert Provencher and Simon James Dawson, of the one part, and the Saulteaux Tribe of the Ojibway Indians, inhabitants of the country within the limits hereinafter defined and described, by their Chiefs chosen and named as hereinafter mentioned, of the other part.

Whereas the Indians inhabiting the said country have, pursuant to an appointment made by the said Commissioners, been convened at a meeting at the north-west angle of the Lake of the Woods to deliberate upon certain matters of interest to Her Most Gracious Majesty, of the one part, and the said Indians of the other.

And whereas the said Indians have been notified and informed by Her Majesty's said Commissioners that it is the desire of Her Majesty to open up for settlement, immigration and such other purpose as to Her Majesty may seem meet, a tract of country bounded and described as hereinafter mentioned, and to obtain the consent thereto of Her Indian subjects inhabiting the said tract, and to make a treaty and arrange with them so that there may be peace and good will between them and Her Majesty and that they may know and be assured of what allowance they are to count upon and receive from Her Majesty's bounty and benevolence.

And whereas the Indians of the said tract, duly convened in council as aforesaid, and being requested by Her Majesty's said Commissioners to name certain Chiefs and Headmen, who should be authorized on their behalf to conduct such negotiations and sign any treaty to be founded thereon, and to become responsible to Her Majesty for their faithful performance by their respective bands of such obligations as shall be assumed by them, the said Indians have thereupon named the following persons for that purpose, that is to say:—

KEK-TA-PAY-PI-NAIS (Rainy River.)
KITCHI-GAY-KAKE (Rainy River.)
NOTE-NA-QUA-HUNG (North-West Angle.)
NAWE-DO-PE-NESS (Rainy River.)
POW-WA-SANG (North West Angle.)
CANDA-COM-IGO-WE-NINIE (North-West Angle.)
PAPA-SKO-GIN (Rainy River.)
MAY-NO-WAH-TAW WAYS-KIONG (North-West Angle.)
KITCHI-NE-KA-LE-HAN (Rainy River.)
SAH-KATCH-EWAY (Lake Seul.)
MUPA-DAY-WAH-SIN (Kettle Falls.)
MĘ-PIF-SIES (Rainy Lake, Fort Frances.)
OOS-CON-NA-GEITH (Rainy Lake.)
WAH-SHIS-KOUCE (Eagle Lake.)
KAH-KEE-Y-ASH (Flower Lake.)
GO-BAY (Rainy Lake.)
KA-MO-TI-ASH (White Fish Lake.)
NEE-SHO-TAL (Rainy River.)
KEE-JE-GO-KAY (Rainy River.)

SHA-SHA-GANCE (Shoal Lake.)
SHAH-WIN-NA-BI-NAIS (Shoal Lake.)
AY-ASH-A-WATH (Buffalo Point.)
PAY-AH-BEE-WASH (White Fish Bay.)
KAH-TAY-TAY-PA-E-CUTCH (Lake of the Woods.)

And thereupon, in open council, the different bands having presented their Chiefs to the said Commissioners as the Chiefs and Headmen for the purposes aforesaid of the respective bands of Indians inhabiting the said district hereinafter described:

And whereas the said Commissioners then and there received and acknowledged the persons so presented as Chiefs and Headmen for the purpose aforesaid of the respective bands of Indians inhabiting the said district hereinafter described;

And whereas the said Commissioners have proceeded to negotiate a treaty with the said Indians, and the same has been finally agreed upon and concluded, as follows, that is to say:—

The Saulteaux Tribe of the Ojibbeway Indians and all other the Indians inhabiting the district hereinafter described and defined, do hereby cede, release, surrender and yield up to the Government of the Dominion of Canada for Her Majesty the Queen and Her successors forever, all their rights, titles and privileges whatsoever, to the lands included within the following limits, that is to say:—

Commencing at a point on the Pigeon River route where the international boundary line between the Territories of Great Britain and the United States intersects the height of land separating the waters running to Lake Superior from those flowing to Lake Winnipeg; thence northerly, westerly and easterly along the height of land aforesaid, following its sinuosities, whatever their course may be, to the point at which the said height of land meets the summit of the watershed from which the streams flow to Lake Nepigon; thence northerly and westerly, or whatever may be its course, along the ridge separating the waters of the Nepigon and the Winnipeg to the height of land dividing the waters of the Albany and the Winnipeg; thence westerly and north-westerly along the height of land dividing the waters flowing to Hudson's Bay by the Albany or other rivers from those running to English River and the Winnipeg to a point on the said height of land bearing north forty-five degrees east from Fort Alexander, at the mouth of the Winnipeg; thence south forty-five degrees west to Fort Alexander, at the mouth of the Winnipeg; thence southerly along the eastern bank of the Winnipeg to the mouth of White Mouth River; thence southerly by the line described as in that part forming the eastern boundary of the tract surrendered by the Chippewa and Swampy Cree tribes of Indians to Her Majesty on the third of August, one thousand eight hundred and seventy-one, namely, by White Mouth River to White Mouth Lake, and thence on a line having the general bearing of White Mouth River to the forty-ninth parallel of north latitude; thence by the forty-ninth parallel of north latitude to the Lake of the Woods, and from thence by the international boundary line to the place beginning.

The tract comprised within the lines above described, embracing an area of fifty-five thousand square miles, be the same more or less. To have and to hold the same to Her Majesty the Queen, and Her successors forever.

And Her Majesty the Queen hereby agrees and undertakes to lay aside reserves for farming lands, due respect being had to lands at present cultivated by the said Indians, and also to lay aside and reserve for the benefit of the said Indians, to be administered and dealt with for them by Her Majesty's Government of the Dominion of Canada, in such a manner as shall seem best, other reserves of land in the said territory hereby ceded, which said reserves shall be

selected and set aside where it shall be deemed most convenient and advantageous for each band or bands of Indians, by the officers of the said Government appointed for that purpose, and such selection shall be so made after conference with the Indians: provided, however, that such reserves, whether for farming or other purposes, shall in no wise exceed in all one square mile for each family of five, or in that proportion for larger or smaller families; and such selections shall be made if possible during the course of next summer, or as soon thereafter as may be found practicable, it being understood, however, that if at the time of any such selection of any reserve, as aforesaid, there are any settlers within the bounds of the lands reserved by any band, Her Majesty reserves the right to deal with such settlers as She shall deem just so as not to diminish the extent of land allotted to Indians, and provided also that the aforesaid reserves of lands, or any interest or right therein or appurtenant thereto, may be sold, leased or otherwise disposed of by the said Government for the use and benefit of the said Indians, with the consent of the Indians entitled thereto first had and obtained.

And with a view to show the satisfaction of Her Majesty with the behaviour and good conduct of Her Indians She hereby, through Her Commissioners, makes them a present of twelve dollars for each man, woman and child belonging to the bands here represented, in extinguishment of all claims heretofore preferred.

And further, Her Majesty agrees to maintain schools for instruction in such reserves hereby made as to Her Government of Her Dominion of Canada may seem advisable whenever the Indians of the reserve shall desire it.

Her Majesty further agrees with Her said Indians that within the boundary of Indian reserves, until otherwise determined by Her Government of the Dominion of Canada, no intoxicating liquor shall be allowed to be introduced or sold, and all laws now in force or hereafter to be enacted to preserve Her Indian subjects inhabiting the reserves or living elsewhere within Her North-west Territories, from the evil influences of the use of intoxicating liquors, shall be strictly enforced.

Her Majesty further agrees with Her said Indians that they, the said Indians, shall have right to pursue their avocations of hunting and fishing throughout the tract surrendered as hereinbefore described, subject to such regulations as may from time to time be made by Her Government of Her Dominion of Canada, and saving and excepting such tracts as may, from time to time, be required or taken up for settlement, mining, lumbering or other purposes by Her said Government of the Dominion of Canada, or by any of the subjects thereof duly authorized therefor by the said Government.

It is further agreed between Her Majesty and Her said Indians that such sections of the reserves above indicated as may at any time be required for Public Works or buildings of what nature soever may be appropriated for that purpose by Her Majesty's Government of the Dominion of Canada, due compensation being made for the value of any improvements thereon.

And further, that Her Majesty's Commissioners shall, as soon as possible after the execution of this treaty, cause to be taken an accurate census of all the Indians inhabiting the tract above described, distributing them in families, and shall in every year ensuing the date hereof, at some period in each year to be duly notified to the Indians, and at a place or places to be appointed for that purpose within the territory ceded, pay to each Indian person the sum of five dollars per head yearly.

It is further agreed between Her Majesty and the said Indians that the sum of fifteen hundred dollars per annum shall be yearly and every year expended by Her Majesty in the purchase of ammunition and twine for nets for the use of the said Indians.

It is further agreed between Her Majesty and the said Indians that the following articles shall be supplied to any band of the said Indians who are now

actually cultivating the soil or who shall hereafter commence to cultivate the land, that is to say: two hoes for every family actually cultivating, also one spade per family as aforesaid, one plough for every ten families as aforesaid, five harrows for every twenty families as aforesaid, one scythe for every family as aforesaid, and also one axe and one cross-cut saw, one hand-saw, one pit-saw, the necessary files, one grind-stone, one auger for each band, and also for each Chief for the use of his band one chest of ordinary carpenter's tools; also for each band enough of wheat, barley, potatoes and oats to plant the land actually broken up for cultivation by such band; also for each band one yoke of oxen, one bull and four cows; all the aforesaid articles to be given once for all for the encouragement of the practice of agriculture among the Indians.

It is further agreed between Her Majesty and the said Indians that each Chief duly recognized as such shall receive an annual salary of twenty-five dollars per annum, and each subordinate officer, not exceeding three for each band, shall receive fifteen dollars per annum; and each such Chief and subordinate officer as aforesaid shall also receive once in every three years a suitable suit of clothing; and each Chief shall receive, in recognition of the closing of the treaty, a suitable flag and medal.

And the undersigned Chiefs, on their own behalf and on behalf of all other Indians inhabiting the tract within ceded, do hereby solemnly promise and engage to strictly observe this treaty, and also to conduct and behave themselves as good and loyal subjects of Her Majesty the Queen. They promise and engage that they will in all respects obey and abide by the law, that they will maintain peace and good order between each other, and also between themselves and other tribes of Indians, and between themselves and others of Her Majesty's subjects, whether Indians or whites, now inhabiting or hereafter to inhabit any part of the said ceded tract, and that they will not molest the person or property of any inhabitants of such ceded tract, or the property of Her Majesty the Queen, or interfere with or trouble any person passing or travelling through the said tract, or any part thereof; and that they will aid and assist the officers of Her Majesty in bringing to justice and punishment any Indian offending against the stipulations of this treaty, or infringing the laws in force in the country so ceded.

In Witness Whereof, Her Majesty's said Commissioners and the said Indian Chiefs have hereunto subscribed and set their hands at the North-West Angle of the Lake of the Woods this day and year herein first above named.

Signed by the Chiefs within named, in presence of the following witnesses, the same having been first read and explained by the Honorable James McKay:

James McKay,
Molyneux St. John,
Robert Pither,
Christine V. K. Morris,
Charles Nolin,
A. McDonald, *Capt.*,
*Comg. Escort to Lieut. Governor.*
Jas. F. Graham,
Joseph Nolin,
A. McLeod,
George McPherson, Sr.,
Sedley Blanchard,
W. Fred. Buchanan,
Frank G. Becher,

Alex. Morris, *L.G.*,
J. A. N. Provencher, *Ind. Comr.*,
S. J. Dawson,

Kee-ta-kay-pi-nais, his x mark.
Kitchi-gay-kake, his x mark.
No-te-na-qua-hung, his x mark.
Mawe-do-pe-nais, his x mark.
Pow-wa-sang, his x mark.

ALFRED CODD, M.D.,
G. S. CORBAULT,
PIERRE LEVIELLER,
NICHOLAS CHATELAINE.

his
CANDA-COM-IGO-WI-NINE, X
mark.

his
MAY-NO-WAH-TAW-WAYS-KUNG, X
mark.

his
KITCHI-NE-KA-BE-HAN, X
mark.

his
SAH-KATCH-EWAY, X
mark.

his
MUKA-DAY-WAH-SIN, X
mark.

his
ME-KIE-SIES, X
mark.

his
OOS-CON-NA-GEISH, X
mark.

his
WAH-SHIS-KOUCE, X
mark.

his
KAH-KEE-Y-ASH, X
mark.

his
GO-BAY, X
mark.

his
KA-ME-TI-ASH, X
mark.

his
NEE-SHO-TAL, X
mark

his
KEE-JEE-GO-KAY, X
mark

his
SHA-SHA-GAUCE, X
mark.

his
SHAW-WIN-NA-BI-NAIS, X
mark.

his
AY-ASH-A-WASH, X
mark.

his
PAY-AH-BEE-WASH, X
mark.

his
KAH-TAY-TAY-PA-O-CUTCH, X
mark.

We, having had communication of the treaty, a certified copy whereof is hereto annexed, but not having been present at the councils held at the North West Angle of the Lake of the Woods, between Her Majesty's Commissioners, and the several Indian Chiefs and others therein named, at which the articles of the said treaty were agreed upon, hereby for ourselves and the several bands of Indians which we represent, in consideration of the provisions of the said treaty being extended to us and the said bands which we represent, transfer, surrender and relinquish to Her Majesty the Queen, Her heirs and successors, to and for the use of Her Government of Her Dominion of Canada, all our right, title and privilege whatsoever, which we, the said Chiefs and the said bands which we represent have, hold or enjoy, of, in and to the territory described and fully set out in the said articles of treaty, and every part thereof. To have and to hold the same unto and to the use of Her said Majesty the Queen, Her heirs and successors forever.

And we hereby agree to accept the several provisions, payments and reserves of the said treaty, as therein stated, and solemnly promise and engage to abide by, carry out and fulfil all the stipulations, obligations and conditions therein contained, on the part of the said Chiefs and Indians therein named, to be observed and performed; and in all things to conform to the articles of the said treaty as if we ourselves and the bands which we represent had been originally contracting parties thereto, and had been present and attached our signatures to the said treaty.

In Witness Whereof, Her Majesty's said Commissioners and the said Indian Chiefs have hereunto subscribed and set their hands, this thirteenth day of October, in the year of Our Lord one thousand eight hundred and seventy-three.

Signed by S. J. Dawson, Esquire, one of Her Majesty's said Commissioners, for and on behalf and with the authority and consent of the Honorable Alexander Morris, Lieutenant Governor of Manitoba and the North-West Territories, and J. A. N. Provencher, Esq., the remaining two Commissioners, and himself and by the Chiefs within named, on behalf of themselves and the several bands which they represent, the same and the annexed certified copy of articles of treaty having been first read and explained in presence of the following witnesses:

Thos. A. P. Towers,
John Aitken,
A. J. McDonald.
Unzzaki.
his
Jas. Loganosh, x
mark.
Pinllsise.

For and on behalf of the Commissioners, the Honorable Alexander Morris, Lieut. Governor of Manitoba and the North-West Territories, Joseph Albert Norbert Provencher, Esquire, and the undersigned

S. J. Dawson,
*Commissioner.*
his
Pay-ba-ma-chas, x
mark.
his
Re-ba-quin, x
mark.
his
Me-tas-so-que-ne-skank, x
mark.

9

*To S. J. Dawson, Esquire, Indian Commissioner, &c., &c., &c.*

SIR,—We hereby authorize you to treat with the various bands belonging to the Salteaux Tribe of the Ojibbeway Indians inhabiting the North-West Territories of the Dominion of Canada not included in the foregoing certified copy of articles of treaty, upon the same conditions and stipulations as are therein agreed upon, and to sign and execute for us and in our name and on our behalf the foregoing agreement annexed to the foregoing treaty.

NORTH-WEST ANGLE, LAKE OF THE WOODS,
October 4th, A.D. 1873.

ALEX. MORRIS,
*Lieutenant-Governor.*

J. A. N. PROVENCHER,
*Indian Commissioner.*

## ADHESION BY HALFBREEDS OF RAINY RIVER AND LAKE

(A.)

This Memorandum of Agreement made and entered into this twelfth day of September one thousand eight hundred and seventy-five, between Nicholas Chatelaine, Indian interpreter at Fort Francis and the Rainy River and acting herein solely in the latter capacity for and as representing the said Half-breeds, on the one part, and John Stoughton Dennis, Surveyor General of Dominion Lands, as representing Her Majesty the Queen through the Government of the Dominion, of the other part, Witnesseth as follows:—

Whereas the Half-breeds above described, by virtue of their Indian blood, claim a certain interest or title in the lands or territories in the vicinity of Rainy Lake and the Rainy River, for the commutation or surrender of which claims they ask compensation from the Government.

And whereas, having fully and deliberately discussed and considered the matter, the said Half-breeds have elected to join in the treaty made between the Indians and Her Majesty, at the North-West Angle of the Lake of the Woods, on the third day of October, 1873, and have expressed a desire thereto, and to become subject to the terms and conditions thereof in all respects saving as hereinafter set forth.

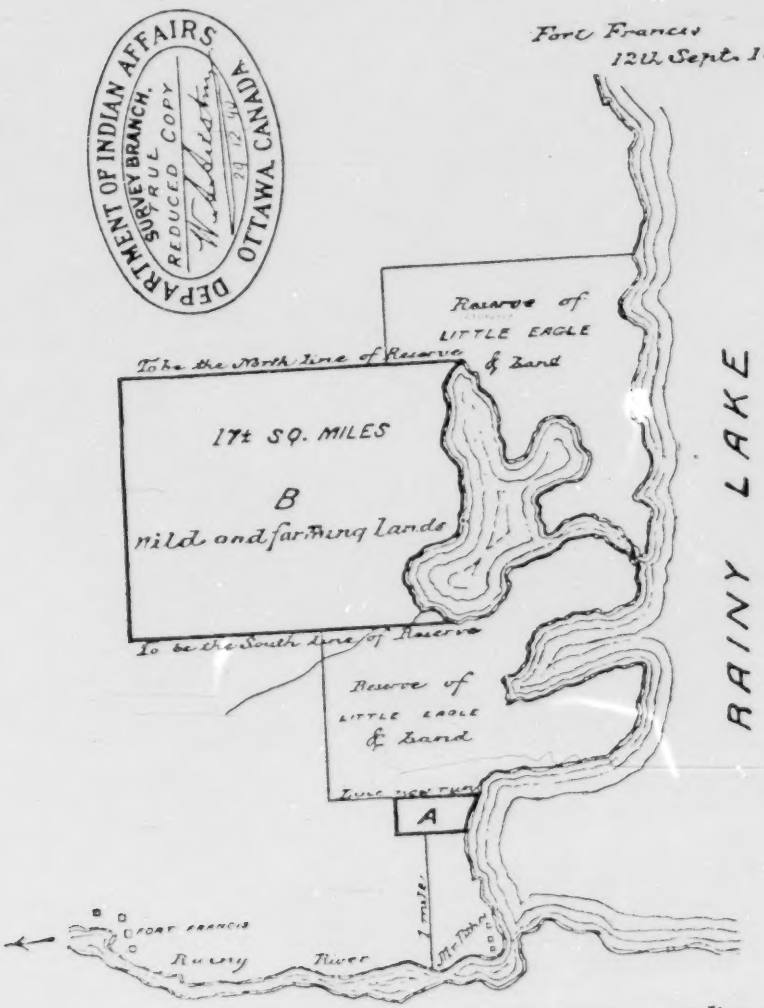
It is now hereby agreed upon by and between the said parties hereto (this agreement, however, to be subject in all respects to approval and confirmation by the Government, without which the same shall be considered as void and of no effect), as follows, that is to say: The Half-breeds, through Nicholas Chatelaine, their Chief above named, as representing them herein, agree as follows, that is to say:—

That they hereby fully and voluntarily surrender to Her Majesty the Queen to be held by Her Majesty and Her successors for ever, any and all claim, right, title or interest which they, by virtue of their Indian blood, have or possess in the lands or territories above described, and solemnly promise to observe all the terms and conditions of the said treaty (a copy whereof, duly certified by the Honourable the Secretary of State of the Dominion has been this day placed in the hands of the said Nicholas Chatelaine).

In consideration of which Her Majesty agrees as follows, that is to say:—

That the said Half-breeds, keeping and observing on their part the terms and conditions of the said treaty shall receive compensation in the way of reserves of land, payments, annuities and presents, in manner similar to that set forth in the several respects for the Indians in the said treaty; it being understood, however, that any sum expended annually by Her Majesty in the purchase of

This is the rough diagram alluded to in the agreement to which the same is attached shewing the Reserves for the Half-breeds on the westerly shore of the Rainy Lake




A. To be 160 acres for Halfbreeds to build and live on as a village

B To extend from South to North limit of Large Bay as shewn and to extend westerly to embrace 17½ square miles (Sgd) J.S.D.
N. C.

ammunition and twine for nets for the use of the said Half-breeds shall not be taken out of the fifteen hundred dollars set apart by the treaty for the purchase annually of those articles for the Indians, but shall be in addition thereto, and shall be a *pro rata* amount in the proportion of the number of Half-breeds parties hereto to the number of Indians embraced in the treaty; and it being further understood that the said Half-breeds shall be entitled to all the benefits of the said treaty as from the date thereof, as regards payments and annuities, in the same manner as if they had been present and had become parties to the same at the time of the making thereof.

And whereas the said Half-breeds desire the land set forth as tracts marked (A) and (B) on the rough diagram attached hereto, and marked with the initials of the parties aforementioned to this agreement, as their reserves (in all eighteen square miles), to which they would be entitled under the provisions of the treaty, the same is hereby agreed to on the part of the Government.

Should this agreement be approved by the Government, the reserves as above to be surveyed in due course.

Signed at Fort Francis, the day and date above mentioned, in presence of us as witnesses:
A. R. TILLIE,
CHAS. S. CROWE,
W. B. RICHARDSON,
L. KITTSON.

J. S. DENNIS, [L.S.]
his
NICHOLAS x CHATELAINE [L.S.]
mark.

ADHESION OF LAC SEUL INDIANS TO TREATY NO. 3

LAC SEUL, 9th June, 1874.

We, the Chiefs and Councillors of Lac Seul, Seul, Trout and Sturgeon Lakes, subscribe and set our marks, that we and our followers will abide by the articles of the Treaty made and concluded with the Indians at the North West Angle of the Lake of the Woods, on the third day of October, in the year of Our Lord one thousand eight hundred and seventy-three, between Her Most Gracious Majesty the Queen of Great Britain and Ireland, by Her Commissioners, Hon. Alexander Morris, Lieutenant Governor of Manitoba and the North-West Territories, Joseph Albert N. Provencher, and Simon J. Dawson, of the one part, and the Saulteaux tribes of Ojibewas Indians, inhabitants of the country as defined by the Treaty aforesaid.

IN WITNESS WHEREOF, Her Majesty's Indian Agent and the Chiefs and Councillors have hereto set their hands at Lac Seul, on the 9th day of June, 1874.

(Signed) R. J. N. PITHER, *Indian Agent.*
JOHN CROMARTY, his x mark,
*Chief.*
ACKEMENCE, his x mark.
MAINEETAINEQUIRE, his x mark.
NAH-KEE-JECKWAHE, his x mark,
*Councillors.*

The whole Treaty explained by R. J. N. PITHER.

Witnesses:
(Signed) JAMES MCKENZIE.
LOUIS KITTSON.
his
NICHOLAS x CHATELAINE.
mark.

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# HISTORICAL REVIEW

# OF THE

# RED LAKE INDIAN RESERVATION

**Redlake, Minnesota**

**A HISTORY OF ITS PEOPLE AND PROGRESS**


*By* Erwin F. Mueller, *Historical Editor*

*President, Beltrami County Historical Society*
*Supervisor-Counselor, Red Lake Public Schools*

Rose Graves, *Tribal Editor*
*Secretary-Treasurer, Red Lake General Council*

*Published By*

GENERAL COUNCIL OF THE RED LAKE BAND OF
CHIPPEWA INDIANS AND THE
BELTRAMI COUNTY HISTORICAL SOCIETY

August 1957

1889 - Year treaty Signed
24 age when signed
1865 date born if true age then

| No. | Indian Name | English Name | Age | Mark & Sex |
|---|---|---|---|---|
| 230. | Ke-shig-quay-skung | | 18 | Do |
| 231. | Ke-new-e-gwon-ay-aush | | 40 | Do |
| 232. | Ah-be-tah ki-ka-ke | | 24 | Do |
| 233. | Kah-gah-ke-shig | | 44 | Do |
| 234. | Ka--bay-gah-baw | | 28 | Do |
| 235. | Zo-gay | | 60 | Do |
| 236. | Nah-gou-ah-quoh-aung | | 45 | Do |
| 237. | Ay-wou-aub | | 22 | Do |
| 238. | Way-jou | | 60 | Do |
| 239. | Nay-zhe-gay-bin-ais | | 20 | Do |
| 240. | Kah-gay-bin-ais | | 43 | Do |
| 241. | Ne-tow-e-ke-bin-ais | | 70 | Do |
| 242. | May-quom-e-waun-ick | | 68 | Do |
| 243. | Nay-nah-pah-da | | 28 | Do |
| 244. | Kah-we-tah-cum-ig-ish-kung | | 42 | Do |
| 245. | Mush-co-da-we-we-nee | | 38 | Do |
| 246. | Me-zhuck-e-bin-ais | | 49 | Do |
| 247. | Shay-ahay-waush | | | |

We hereby certify that the foregoing instrument was fully interprete and explained to the Indians of the Red Lake Reservation whose name are subscribed and affixed thereto, and that we were present and witnesse the signatures of each.

S/ P. H. Beaulieu
Interpreter to the Commissio
S/ M. C. English, Interpreter

S/ John English
S/ H. H. Beaulieu
Red Lake Reservation, Minn., July 8, 1889.

We hereby certify that we were present and witnessed the signature of the above named Indians to the foregoing instrument.

S/ A. R. Jourdan
S/ J. E. Perrault

S/ G. A. Morrison
S/ Robert Fairbanks
S/ W. R. Spears
Red Lake Reservation, Minn., July 8, 1889.

Executive Mansion, March 4, 189

This instrument in writing, negotiated with the Red Lake Bands o Chippewa Indians in the State of Minnesota, under and in pursuance of th act of Congress of January 14, 1889, entitled "An act for the relief an civilization of the Chippewa Indians in the State of Minnesota," where it is also provided "That all agreements therefore shall be approved by th President of the United States before taking effect," is hereby approve

S/ Benjamin Harrison

servation in 1902 at the age of 63, was a Chief on the north side of the lake and spoke at the agreement of 1889 but did not sign the agreement as he wanted to see some of the benefits first. He was fifty years old then.

**Ish-que-ja-gun** (The last Child in the Family) Red Lake, 1879.

**Jourdain, Alex-eaince** — Went with the last Official Indian Delegation to Washington from Red Lake in 1909 as a delegate.

**Ka-chi-un-ish-e-naw-bay** (Big Indian) Red Lake, signed the treaty of 1863.

**Kah-bay-no-din** (Perpetual Wind) Chief, Red Lake, 1902, signed the agreement for the sale of the western part of the reservation in 1902 at the age of 67.

**Ka-kee-ka-kee-sick or Ka-kee-ga-ge-shig** (Perpetual Day) Was ganted 100 acres on the Red Lake reservation by an Act of Congress, 1902.

**Kaw-wash-ke-ne-kay** (Crooked Arm) Chief, Red Lake, signed the treaty of Red Lake River Crossing, 1863. (Compare with correct spelling of Wa-wush-kin-ik-a).

**Kay-bay-gah-bow** (Perpetual Standing) Red Lake, signed the treaty and agreement of 1889 at the age of 44, was an early policeman at Red Lake.

**Kay-bay-gah-bow** (Perpetual Standing) Chief, Red Lake, signed the treaty of 1902 for the sale of the western part of the reservation at the age of 55. (Compare with above name—same Chief).

**Kay-tush-ke-wub-e-tung** (Tight Sitting) Warrior, Red Lake, signed the treaty of 1864.

**Kid-i-quem or Ki-di-quam** (Your own Woman) Red Lake, 1879.

**Kis-ci-ad-ike** (Grand Caribou) Chief, North side of Red Lake.

**Ki-we-din-ok** (Woman of the North Wind) Red Lake, 1879.

**Lawrence, Bazile**—Signed the treaty and agreement of 1889 at the age of 22, was a delegate to the last Official Indian Delegation that went to Washington in 1909; was a recognized Chief on the General Council at Red Lake some time after 1918. Died in 1957.

**Little Rock**—Chief, Red Lake, in 1818.

**Mason, Joe**—Early policeman at Red Lake and went with the last Official Indian Delegation to Washington in 1909.

**Maw-ge-ke-wis** (Evil Spirit) Warrior, Red Lake, signed the treaty and agreement of 1889 at the age of 30

## BUFFALO POINT PROJECT

The Buffalo Point project is a long-range development program on the Buffalo Point Indian Reserve on Lake of the Woods. (See map, p. 52) The Indians who own this area are working to develop a major resort complex on tribal lands. At present four families are involved in the project. The names include Thunder, Lightning, Cobeness, and Handorgan. The group has decided to work with the Department of Indian Affairs and Northern Development and with the Manitoba Brotherhood. They have refused offers from development companies and prefer to work on the project themselves. The area covers about 4000 acres. The company has been legally named the Buffalo Bay Development Company

pp. 128 through 136 deleted because of illegibility.

## COUNCIL FOR QUALITY EDUCATION

For the year 1973, the Minnesota legislature granted the state educational system the total sum of $750,000 for innovate projects to be submitted to the State Department of Education under a program called "Council for Quality Education."

The proposal referred to on page 108 is an outgrowth of this particular research. The proposal deals with improving the self-image of the Indian student and at the same time includes changing the non-Indian prejudice to a more human feeling for the Indian's condition. It consists of in-service training for teachers, gathering data about the positive aspects of the Indian historical and cultural contributions and developing a specific resource center within the school. This resource center would contain Indian artifacts, craft work, photographs, records and other materials related to the project.